

The Baptist Record

"THY KINGDOM COME"

OLD SERIES
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BAPTIST HONOR DAY IS NAMED FOR RAISING FUND TO REPLACE THEFT FROM THE HOME MISSION BOARD

By Frank E. Burkhalter

After the Promotion Committee of the Southern Baptist Convention had thoroughly considered every aspect of the situation created by the defalcation of the treasurer of the Home Mission Board, in session at Nashville, October 3rd, it unanimously recommended that the Baptist churches of the South be asked to lay on the altar on Sunday, November 11, the sum of \$953,000, the amount the auditors now believe was stolen. The committee felt that some such step was necessary not only to the rehabilitation of the Home Mission Board but to the restoration of Southern Baptist morale, and the members went back to their homes in the confident expectation that the churches will gladly provide this amount as a matter of honor and one of loyalty to Christ and his work.

Here are the resolutions adopted upon the matter after an all-day consideration:

"The amount of the reported shortage of the former Treasurer of the Home Mission Board of the Southern Baptist Convention, according to the latest available figures from the auditor, is \$953,000.00. It is estimated that there will ultimately be a recovery of perhaps \$200,000.00 from the Bonding Company and the former Treasurer's estate, but it may take several years to work out the real estate involved.

"The Church Building and Loan Fund, which is a sacred trust, has suffered to the amount of approximately \$350,000.00, which is included in the above sum of \$953,000.00. The solvency and effectiveness of the Church Building Loan Fund will not be impaired, since it is a sacred trust, and this shortage will be returned out of this special offering, and thus all the obligations of special trusts and annuities will be carefully observed.

"We believe that our Southern Baptist people are deeply touched by this unspeakable tragedy and that they stand ready to unite in an immediate effort to raise the entire \$953,000.00. We, therefore, recommend that Sunday, November 11th, be set aside as BAPTIST HONOR DAY, and that on that Sunday our people be asked to put on God's altar the sum of \$953,000.00 to make secure the good name of our people and honor the name of our Lord and Saviour."

While no specific suggestions were made to the churches as to the method of raising this amount, the hope was expressed in the meeting that the churches might feel led to raise an average of a dollar per member.

As the resolutions point out, it is hoped that ultimately as much as \$200,000.00 may be salvaged from the bonding company and the Carnes estate, but the estate's resources consist largely of real estate and it may require several years to realize fully upon that. It was brought out in the reports that about \$350,000.00 of the defalcations represented money taken from the Church Building Loan Fund and it is contemplated that this fund will be replaced in its entirety in the event the full amount of the offering is realized.

The Promotion Committee heartily approved the administration of the affairs of the Home

Mission Board at the hands of Dr. Arch C. Cree and the joint committee of six, representing the Executive Committee and the Home Mission Board, through the adoption of the following resolutions:

"Resolved first—that the Promotion Committee of the Southern Baptist Convention in session have heard with encouragement the report of the special committee, appointed by the Home Mission Board and the Executive Committee, through Dr. Arch C. Cree, acting executive secretary, ad interim, and commend their effective dealing with the matters committed to them.

"Resolved second—that we approve the suggested method of financing the Home Mission Board through this period of emergency, as follows:

1. In curtailing the work of the Home Mission Board so as to keep it within three-fifths of its regular income, which is estimated at \$500,000.00.

2. That the remaining two-fifths, be applied on the obligations of the Board, approximately \$90,000.00 going to pay interest and principal on bond issue, leaving the remainder to be applied on notes payable.

3. That the proceeds of the Christmas thank offering, 22½ per cent of the whole, be applied on the notes payable.

5. That all other special receipts of the Home Mission Board, undesignated by the donor, be also applied.

"Resolved third—that we acknowledge with great appreciation the interest and cooperation of the creditor banks and thank them for their readiness to assist our committee in the refinancing of the Home Board's obligations."

The joint committee of six—asked that it be empowered to make whatever investigations may be necessary looking to a more economical operation of the Southern Baptist Tuberculosis Sanatorium at El Paso, and that the Promotion Committee petition the Georgia Baptist Convention to continue the loan of the services of Dr. Cree to the Home Mission Board until the meeting of the Southern Baptist Convention next May. These requests were granted.

A resolution was adopted petitioning the First Baptist Church of Dallas to release Dr. Truett for as much time as possible during the next few weeks in order that he may visit as many of the states as he can in the interest of the Honor Day offering, November 11th, and the other immediate measures facing Southern Baptists.

Indicating the spirit in which those present entered into the purpose to come to the relief of the Home Mission Board, Secretary Solomon of Louisiana said his board had relieved the Home Mission Board of its promise of \$15,000.00 for co-operative work in that state this year, while Secretary Brittain and Editor Johnston of Florida announced that in spite of the fact that Florida had just suffered the greatest calamity in its history in the tropical hurricane that recently swept across the state, the Baptists there will be found matching those of any other state in their response in the Honor Day offering.

The opinion was widely expressed in the meeting that Southern Baptists never before had such a challenging opportunity to do something that will rehabilitate their work, strengthen their own morale and encourage Christian people every-

where as is now presented them in wiping out the indebtedness created by the defalcation of the Home Board treasurer as a matter of preserving the honor of the Baptist name and furthering the work of the Lord Jesus Christ.

SMITH, HOOVER AND THE NEGRO

Forrest City, Ark.

To The Commercial Appeal:

It would seem that even a Democratic newspaper built up by the patronage of southern white people would wish its patrons to know the truth about this matter. I have been to a good deal of pains to get it to your readers, leaving them to vote as they please.

There can be no doubt that the Smith-Tammany organization controls New York City. Here are the facts there relative to the negro:

They have 200 negroes and many police sergeants of the police force of New York, the greater part of whom are teaching schools that have not a negro pupil. One of their negro principals at First and Second Avenue, until he recently voluntarily resigned and went on a pension. reigned for some time over a school with all white pupils. New York municipal law does not compel any of this; it is done because the Smith-Tammany control wants it done.

The Smith-Tammany civil service commissioner for New York, Ferdinand Q. Morton is a negro, with a \$10,000.00 job, passing upon applications of white men.

In one of his races for governor, the New York papers reported one of Smith's speeches to the negroes that would have satisfied the blackest radical in the South. Never once has he raised his voice on the other side.

The New York State legislature of 1913 was Democratic by two-thirds in both houses. Smith was speaker, Wagner was president of the Senate, floor leader in each house a Smith-Tammany man—Tammany and Smith decidedly in the saddle. Senator Carswell, now one of the supreme judges of New York state, introduced a bill to abolish the marriage of negroes and whites. This bill never got out of the committee—Smith's committee.

But this same Legislature did pass a bill and Smith signed it, making it unlawful for anybody to intimate by any written or printed notice that a negro would not be welcome in a public place, such as hotels, theaters, rail cars.

Smith comes out of Tammany, with its thousands of negro members, its scores of negroes with white wives, its "exclusive" negro clubs, its negro political bosses.

Even now the Smith Democrats are organizing Smith negro clubs, and they have three negro nominees for Congress, running on the Democratic ticket. I have this to say, that the negroes have been voting 64 years, voting Republican tickets; during 48 of those years we have had Republican Presidents; we are further from negro supremacy than we ever were, and there is not a particle of danger that we shall ever have it, no matter who is President, but the Smith-Democrats are taking one road that of all roads will make us trouble with the negroes. In this election the "nigger" ticket is the Smith ticket, for—

(Continued on page 5)

THAT ORPHANAGE PUBLIC SCHOOL

The writer is in receipt of a circular from the Jackson board of education defending its action in depriving the children of the Baptist Orphanage the right to attend the public schools of that city. The author of this document is no Baptist, though he professes to know what Baptists think on this matter, and perhaps on some others as well. I don't know what the "Baptist Church" of Mississippi thinks on this matter. In fact I have no acquaintance with any such body. I do know what some Baptist people think on this matter. They think the Jackson board of education have perpetrated a raw deal to these defenseless orphan children. To justify their action they have gone back fifty years, and produced the old outworn argument, that taxpayers ought not to be taxed to educate the children of non-taxpayers. This argument is much in line, too with some religious people, who think the state has no right to be in the public school business. I desire to state in very emphatic terms, Baptists in Mississippi or anywhere else don't belong to that class. They believe that every child whatever his condition has an inherent right to a public school education. In undertaking to furnish a home for these orphans, Baptists never intended to cancel or abridge the heritage of these children. On the other hand, we shall see to it they secure their rights, as free born American citizens. The facts are that heretofore these children have shared in the free schools of Hinds County. The Jackson city fathers extended their city limits taking in some three and a half million dollars worth of taxable property. The obvious reason for this action was to secure more funds for school and other purposes. I do not know just what this additional revenue was. The board had no serious objections to including this additional fund in their budget. They did object to using this additional fund in caring for all the children of that territory.

The truth is this board had no objection to drawing from the general funds the pro rata share intended for these orphans. The evident intention was to secure the funds and do nothing for the orphan children at all. This was so manifestly unjust, and so open to litigation, the city fathers so shaped the city limits as to leave the Orphanage like an oasis, which resulted in leaving them entirely without any public educational advantages at all. This is the action of the capital city of the good state of Mississippi!

The first plea of this board was there was no room for these children. To tide over this situation the Orphanage management offered to lease for a small amount one of their buildings, until other provisions could be made. The cry of sectarian education was raised. Presumably because these children were from a Baptist home. This is true of thousands of other children. If educating Baptist children is sectarian, we are late raising the cry.

The next plea was these children were from a non-taxpaying institution. It was shown that two-thirds of the children of Jackson were from non-taxpaying homes. The principal distinction in this latter case was, however, these homes all had a goodly supply of voters. The Orphanage had no voters to demand their rights.

Another plea made was that as these children were from different sections of the state, it would be unjust to ask that Jackson furnish educational facilities. This same reason could be applied to most of Jackson's children. Most of her population are from other parts of the state. Shall we be required to take care of these folks because of previous residence. If so, send them back home. What constitutes a citizen of Jackson? These orphans are just as much residents of Jackson as any one else.

The people of Mississippi in making Jackson the capital city, have made a goodly contribution to her prosperity. They have contributed some of their best citizens as well as some poor ones.

The real truth is this school board is undertak-

ing to deprive these defenseless children of their inherent right, guaranteed to every child in this free country—the right to a free school education. The courts are very strict in guarding the rights of minors. Had this board not hedged, they might have seen a demonstration in this case. As the matter now stands, these children are not in school at all. It is the fault of the Jackson board of education. The public treasury of Jackson may have a few more dollars in it, as the outcome, but a great injustice has been done these innocent children, an injustice the people of the state will not soon forget.

Purvis, Miss.

—E. T. Mobberly.

TO THE BAPTISTS OF THE SOUTH

Before the nominations, many asked us if Al. Smith would be nominated in Houston. We said that we thought such a thing impossible because the South would never support him. He was nominated in spite of the South. Now all of Argentina watches very closely each step in the campaign. We have read brief biographies of the various candidates, their records, their platforms, an estimate of their probable supporters, what the world thinks of their nominations, and now we await each new development. The South hardly seems to be considered a factor in the election. According to the newspapers: "We have always voted the Democratic ticket and, of course, we always shall. What does it matter if Smith does not represent the ideals of Southern Democrats? He is the party's man and the party is going to support him, especially will this be true of the South." Are we blind? Do we lack self-respect and independence? Will we swallow anything the party leaders may offer us? Your missionaries in Argentina and Uruguay beg that you think soberly and vote conscientiously. If Smith represents your moral and spiritual ideals, by all means vote for him. If he does not, be men and women enough to vote your convictions.

—The Argentine Baptist Mission,

Robert M. Logan,

James C. Quarles,

Louis B. Matthews,

Committee.

MEDITATIONS IN MARK

By J. L. Boyd

Mark 6:1-13.—Leaving the home of Jairus, the ruler of the synagogue, Jesus trekked back to his native heath—the little town of Nazareth, followed by the Twelve. His heart went out to his home folks, to those with whom he had been brought up. He had been abroad, now, for some months, and had in a way gotten himself before the public. He had wrought many miracles, and cured many diseases, some incurable. He was being talked about by the populace far and near as the great wonder worker, and a great teacher. This was all preparatory for his greater work and his main purpose in the earth.

The time had arrived for him to enter upon his missionary conquest of the world, and it is his desire and purpose to "begin at home". So, we find him at Nazareth among his own kinsfolk. Would they welcome him back this time? They had rejected him before when he came from his temptations and announced in their synagogue that he was the promised Messiah. (Lk. 4:16-30.) What would they do now since he had been gone for some months, and returned with his corps of twelve apostles for this task of world evangelization? Jesus would give those near and dear to him by earthly ties and association the first opportunity of acceptance of the blessed gospel of redeeming love. Hence, on the first Sabbath day he appeared in their synagogue, and "began to teach". And many hearing him were astonished—"were frightened out of their senses", "panic-stricken". Why so? His wisdom and his mighty works did not comport with his bringing-up, if they were to be the judges. Note the questions that arise in their minds, questions that they themselves could not answer. And sad to see from the record that they "stumbled over him";

or were they "scandalized in him", considering him unworthy of their consideration and acceptance? That seems to be the idea, and is borne out to be the expression of himself in verse six, "And he marvelled at their unbelief".

On two occasions in his public life it is said of him that Jesus marvelled,—here and in Matt. 8:10. Here at his own home folks' unbelief, and there at the faith of the Centurion who was a Gentile. This unbelief of his native people was so determined and self-willed, and apparently so unexpected that the Son of man was caused to "marvel". They felt scandalized in him, but he marvelled at them. And the contrasts are similar. They looked at each other askance, in complete surprise; he in pity, they in doubt. He did all he could for them, laying his hands upon a few sick folk and healing them; while they did their utmost against him, recoiling in deadening unbelief. How his heart must have ached! But was he down-hearted? No! Mark closes the report of it by saying, "And he went round about the villages, teaching." We are to begin our missionary labors "at home", as Jesus did and commanded us to do; but we are not to stay at home till all are safely in the fold. Or else we will never get out in the "roundabouts" with the gospel message, and we shall never corral all of them at home.

So, our Lord turned away from his home people for the second time, despised and rejected and disowned. He faces outward with the uttermost parts as his goal. It is time to go, and he must go without the kindly help and encouragement of his boyhood friends. But go, he will. And he called unto him the Twelve, this band of men whose hearts God had touched—but one—, and began to send them forth by two and two. They go forth with his benediction, and with his direction, and with his authority vested in them. Their power to cast out demons and to heal the sick is to draw the crowds and vouch for their divine mission; their going without extra luggage is to facilitate their travel; and their being received or rejected is to determine the destiny of the multitudes who hear. It is their first trial, without him. They go hence and "preach that men should repent", working wonders on the side. No doubt, they took up what they had heard him preach so much, "that men should repent". Twelve are out now preaching instead of the one, and the more the better. The greater works are beginning.

Nobody has ever denied that Governor Smith drinks. The statement that he drinks from four to eight cocktails every day has never been denied. There is no probability that this liquor is legally secured. And the probability is altogether that he gets it from bootleggers. Can a man who buys bootleg liquor be entrusted to enforce the prohibition law? He has publicly announced that he will use his office, if elected President of the United States, to change the prohibition law. And every man who votes for him will vote to give him a chance to do it. Those who vote for him say he is a capable man, able to put things through a hostile legislature. Indeed he himself boasts of it. He says that is what he has been doing in New York all the time. He longs for the time when he can again "put his foot on the brass rail and blow the foam off the mug". He says "the Democratic party is a saloon party and ought to come out and say so". His right-hand man, Raskob, a wet Republican, accepted the place as Campaign Manager that he might "rid the country of the damnable affliction of prohibition". This paper would have to take down the name Baptist from its masthead and hang its colors in shame if it did not fight to the last ditch to prevent such a man's becoming President of the United States. The editor has always been and always expects to be a Democrat, but that doesn't mean that he will with the weight of one ballot aid the men who are trying to turn the clock of righteousness back fifty years.

Housetop and Inner Chamber

Why is it necessary for some folks to say with loud voice: "I am a white man. Has there been a whispering campaign in their neighborhood?"

If the Smith followers can today prevent the use of any public hall by a prohibition speaker, as they did in Jackson last week, what would they do if Smith should be elected? These are the birds that are screeching about "tolerance".

One man now making speeches in the State for Al. Smith was told a short time ago by a friend that he was surprised and grieved at his opening the way for Al. Smith in Mississippi. His reply was, "Well, I was in a close place!" And it may get closer.

Why don't Al. Smith come out and say he's against the Negroes holding office? He dare not do it. Everybody knows that the pretended fight at Negro domination in this country is pure humbuggery; and nobody knows it better than those who are injecting it into this campaign.

Thirty-one were added to Cavalry Church, Monroe, La., in a recent meeting in which Pastor J. B. Polk was assisted by Evangelist E. E. Huntsberry. At the First Church in Monroe on a recent Sunday 26 were received, half of them by baptism. The Spirit of God follow the people.

Governor Bilbo says the preachers in Mississippi are not telling the truth when they say that they are opposing Al. Smith on account of his opposition to prohibition. There are 1,000 preachers in Mississippi who would tell you that Mr. Bilbo is not telling the truth. But that is not necessary.

Governor Smith in his speech at Milwaukee, made famous by Schlitz, came out against national prohibition. He wants to handcuff every state and then tell it to fight prohibition if it can. Everybody knows this has been tried and we passed that stage twelve years ago. He again pledges himself to lead the fight against prohibition. Are you with him or against him?

Leflore County Association was fortunate in having our own Miss Lackey teach the Mission Study book, "Friends of Africa", in Greenwood First Church, Sept. 26. Her exposition of the book was helpful and inspiring. We each resolved to be better friends of Africa. Every W. M. U. in the association was represented. Lunch was served in the church. The Record is a welcome visitor each week,—think it gets better and better.—Mrs. W. W. Bettis, Supt.

The whimpering campaign is still on. They are complaining now that so many members of the legislature had important business elsewhere when that resolution was passed supporting Al. Smith. And the whimpering goes on to ask that Senator Taylor resign because he refused to vote for it. We have known Senator Taylor for a good many years and represent a good part of his constituency, and know that he is one of the most sensible and courageous men in the legislature. He is as honorable as they grow in this country, and, of course, will pay no attention to the whimpering campaign.

Sometime since the Jackson Daily News accused The Baptist Record of misrepresentation because it published what William Allen White said about Al. Smith's record, and then didn't publish the "retraction". Afterwards Mr. White said he had not retracted a word of what he said. We have never seen this in the News. Who misrepresented the facts? Later the News said the editor of the Record had deliberately lied because the Record published the action of the Franklin County Democratic Committee, repudiating

Smith, without publishing the subsequent action of the committee. The subsequent action of the Committee was published in the same issue of the Record in the same sized type. The public knows who tells the truth and who does not.

Some at least of the members of the Forest Church would like for it to be known that the question of retaining The Baptist Record was brought up in Sunday School, that people were there not accustomed to attend, that when the vote was taken only fifteen people voted, three to retain the paper and twelve against it. There are 250 members of the church. The argument was used that people would not read the paper, but there are more people reading the Record today than there have been since the beginning of its publication. The reason seems to be the other way, to keep the people from reading it and being influenced by it. But the trees will be here when the storm is over. Let us all keep straight with God and carry on his work.

Mrs. W. D. Cook, Director of Forest B. Y. P. U., writes that a correct statement of the attitude in Forest in reference to The Baptist Record was sent the Jackson Daily News, but publication of it was refused. That the matter was brought up in Sunday School with no previous announcement, but an effort had been made to corral those opposed to the attitude of the Record. That instead of its being a vote of the 262 members of the church, only 17 people voted, fourteen for and three against the motion. The motion was not that the Record be repudiated, but simply that those opposing it be not required to contribute to this item in the budget. Mrs. Cook and others are not concerned in partisan politics, but in the triumph of the cause of Christ.

Some one has asked the editor's opinion as to whether or not Jephtha paid his vow to God that if God gave him the victory over his enemies he would offer in sacrifice the first thing that met him on his return home. The first thing to meet him was his own daughter. And we believe this honest old barbarian fulfilled his vow and sacrificed his daughter. This does not mean that God inspired his vow nor that he approved of it, nor that he accepted it. God had nothing to do with it. Jephtha was an ignorant man living on the frontier and never meant to get into such a thing, but when he got into it thought himself in honor bound to cry it out. There are some who think that as a substitute for sacrificing his daughter that he devoted her to perpetual virginity. We do not so understand the Bible story.

Much has been claimed recently for the Canadian system of governmental dispensation of liquor. In fact, one of the nominees for President of the United States has recommended this plan for our country. We quote the following from The Congregationalist, written by its editor until recently a Canadian who evidently is not convinced of the success of the plan:

"If by success they mean increased manufacture, increased facilities for the people to secure liquor, increased sales, increased consumption, increased drunkenness, then what they say is true. But if by success they mean decreasing consumption and drunkenness, if they mean a reduction in bootlegging, blind piggers and law breakers, their testimony is false. . . . Government control (so-called) in Canada is a failure."—Ex.

The business of the Promotion Committee in Nashville last week did not permit of the editor's accepting the invitation of Pastor J. R. Kyzar to speak at the prayer meeting at Grandview Church on Wednesday night. They have just gotten into their new building, which, while not completed, has cost \$35,000. Recently his church was second in attendance at a Church Adminis-

tration School composed of nearly all the churches in the city. Brother Kyzar was in three meetings during the summer, in which 75 new members were received. Two of these meetings were with Brethren J. L. Price and B. B. Coke in the southern part of the state. He says he saw lifelong Democrats everywhere who absolutely refuse to follow Al. Smith into the Booze column.

We have just read with great pleasure the new book by Dr. Byron Hoover DeMent of the Baptist Bible Institute, entitled "The Bible Students Life of Christ". The author has been a teacher of the Bible and especially of the New Testament for a quarter of a century, and this is the ripened fruit of long study and the product of experience in teaching. We were constantly charmed with his spiritual insight and sympathetic approach to the scriptures. He believes the Book and loves it. It is called an "interpretative life of Christ", and is true to this subtitle. It is impossible to see how so much of genuine and helpful interpretation could be compressed into a single volume. It covers the four gospels, the entire story and light is thrown on almost every paragraph in the whole account. It is indeed an interpretation. The book will be helpful to anybody who loves the New Testament and seeks a clearer understanding of the four gospels. It is suitable for study in Seminaries and colleges and Bible classes in general. We should like to see a similar volume on the Acts of the Apostles. The book is published by Revell and sells for \$2.50 net.

Brother R. W. Stevens of Webb asks these questions and the editor's answer is given to each one: "Do you believe that those who framed the Constitution of the United States were men of great minds and had the best interests of our great government at heart?"—Answer: We do, especially the Eighteenth Amendment. Question: "Do you believe the fundamental laws of Democracy is (sic) to the best interests of the government?"—Answer: We believe in Democracy thoroughly and heartily. "Do you believe those who were selected as delegates to the Houston Convention were men and women of inferior minds compared to the Protestant preachers of today?" Some of them were very inferior. "Do you believe those delegates (sic) betrayed the confidence of the people?" Some of them certainly did, particularly the Smith leader from Mississippi, who is said to have been beastly drunk. Yes I know the record of Al. Smith and know that he favored every whiskey measure before the legislature. We believe in white supremacy and not in mixing the races in school as is done in Smith's state, and we are opposed to white women working under Negro men as is done in offices under Smith's appointment.

BAPTIST ORPHANAGE

It will be of interest to friends of the Baptist Orphanage to know that cash receipts for the Orphanage repair fund have amounted to \$32,762.74. All of this, less actual expenses for collection, has been sent to Mr. J. M. Hartfield, Treasurer of this fund. In addition to the above, the State Board office has sent since the 1st of November last year, which was the beginning of our State Convention year, \$9,240.65, representing a percentage from the budget receipts. We have also sent \$3,114.43 in designated gifts, making a total received by this office for the Orphanage since the first of last November of \$45,117.82. This amount does not include any of the contributions sent direct to the Orphanage for furniture and other special gifts, but simply the amount which has been handled through the State Board office.

—R. B. Gunter,
Corresponding Secretary.

Brother O. O. Davis resigns at Vivian, La., to accept a call to Ponchatoula in the same state. He is one of the many Mississippians rendering good service in other states.

Editorial

Panola County Association meets Oct. 16, for one day only.

We should like for the friends of the Record to help to swell the subscription list right now. It is bigger than ever, but we want at least two added for every one that is dropped.

A good sermon on "Seven Reasons For Voting Against Al. Smith" can be had of Rev. John H. Moore, pastor Edgefield Baptist Church, Nashville, Tenn., for 10 cents each or cheaper in quantity.

Mr. Upshaw says that everybody who contributes to the expense of the National Democratic Committee is contributing to the election of a negro to Congress from the St. Louis district, for the National Committee is helping to finance his campaign.

Catholic News is quoted as saying in view of the present political situation, The Catholic Church is today the balance wheel of the Republic, and the day is not far distant when she will become the entire machinery of the government and will perpetuate it.

Mr. Upshaw in showing up Al. Smith's record as governor of New York brings out the fact that Smith and Franklin Roosevelt would not permit a bill to come before the New York legislature which forbade the marriage of white people and negroes, but had it smothered in committee.

Bell Presbytery, representing the Presbyterian churches in the northeastern part of the state, passed a resolution warning their people against the present danger of having all previous efforts and legislation in favor of temperance destroyed by electing enemies of prohibition to office.

"Knowest thou not that the Pharisees were offended after they heard this?" Some of the disciples were trembling in their sandals because the Pharisees were offended at what Jesus had said. There are some people today who are mightily afraid the big bugs will be offended by what is said against the booze followers.

"Said we not truly that thou art a Samaritan and hast a demon!" That is what the Pharisees of Jerusalem hurled at Jesus when he was making some plain remarks. To call names and call on the dictionary for more adjectives is the resort of those who have no argument or facts to sustain them. And so the whimpering campaign goes on.

Some time ago there was a sneer published to the effect that some Baptist deacons drink more whiskey than Al. Smith. There is not a whiskey drinking deacon in Mississippi who will not vote for Al. Smith. This does not mean that all who vote for him are liquor drinkers, but it does mean that all liquor drinkers in these parts will vote for him. This is enough to settle the question as to who will best enforce the law.

The National Democratic Convention in nominating Governor Al. Smith for President thereby placed in his hands the machinery of the Democratic party, which he promptly turned over to the officers of the "Association Against Prohibition", thus making the Democratic party the party of the enemies of prohibition. Those Democrats who approve of Governor Smith's action in this matter, will show their approval by voting for him, and those Democrats who oppose making the party the party of whiskey interests will, of course, vote against Smith for President.

Brother S. Morris of Florence passed away last week. He had been a good minister of Jesus Christ for more than half a century. He was a Confederate soldier and after the war came to Mississippi, where he was pastor for many years in the southern part of the state. His son, Rev. S. P. Morris, preceded him to the glory land a few years after serving some of the most important churches in the state.

A few members of Baptist churches have sent letters to The Baptist Record and copies of same to some other paper for publication where they think it will injure The Baptist Record. Their purpose is plain. But it is a strange attitude of mind that furnishes aid and comfort to an organ which seeks in every way possible to show hatred of Baptists, rejoices with demoniacal glee over a million dollars being stolen from Baptists, and whose life belies every Christian principle.

Dr. George W. Truett, president of the Southern Baptist Convention, says: "I would regard it as a tragedy, both national and international, for any man to be elected to the presidency of the United States, who does not whole-heartedly believe in the righteousness of and the necessity for our national prohibition amendment, and who would not unequivocally and aggressively stand for the faithful enforcement of the laws enacted thereunder."

Brother D. W. Moulder writes: I want to say I appreciate the stand you and Dr. Gunter and others are taking in speaking out boldly against evils and speaking out for truth and righteousness in political matters as in other things. When you interfere with Satan's business, his people will always raise a howl. I think we are now where Peter and John were when they were commanded not to speak or teach any more in the name of Jesus. They said we ought to obey God rather than man. With faith in God and our prayers, surely the Lord will give us the right leaders.

If the Baptists were running a school for orphan children they would have no right to ask that the State or City of Jackson should furnish the money to run a Baptist school. But that is a wholly different proposition from saying that children of public school age in the county of Hinds or City of Jackson are to be deprived of the benefits of the public schools and the doors shut against them because they happen to be Baptists or orphan children under Baptist protection. The trustees of our Baptist Orphanage ought to get on their job.

One would think from what some of these Tammanyites are saying in the whimpering campaign that there must be a clause in the Constitution of the United States which says that you must vote for a Catholic. Who are these people who say it is unconstitutional to vote against Al. Smith because he is a Catholic? The most charitable construction that can be put on their statement is that they never saw a copy of the Constitution. The Constitution does not forbid any man's running for office, be he Jew, Catholic, Negro, Mormon, Hindoo, Mohammedan or Buddhist. Neither does the Constitution require me to vote for him on any such ground.

This paragraph is taken from an editorial in the Religious Herald: "Our people are confronted in this presidential campaign with these alternatives. A vote for Smith, no matter what verbal or mental reservations the voter may make, will be counted as a protest against prohibition and will help to put the ablest and most resourceful foe of that policy in a position where he can do more damage to it than in any other that the world affords. A vote for Hoover means not only a continuance of effort toward the enforcement of the present laws, but a protest against any attempt at destructive and nullifying interference

with the present law and pledges also that the constitutional amendment shall remain undisturbed."

The article in the Record this week by T. J. Wills on "The Association Against Prohibition" is the best thing I have seen or heard on the political question before us. It ought to turn all Mississippi from Al. Smith for the presidency. I would be glad to see it printed on a folder and in the hand of every voter. I will be glad to give ten dollars towards its being printed and circulated if the Anti-Saloon League or the W. C. T. U. or anyone else will get it out. Why not? I am glad to see the firm stand the Record has taken. I can't see anything but a fight between whiskey and prohibition. The Record has been in that fight from Dr. Gambrell's day down to this. Why should it not continue? I am glad you are holding it to the ideals woven into it by those good men.—M. K. Thornton.

On Saturday morning Congressman W. D. Upshaw spoke in the Baptist Church at Clinton on invitation of the pastor and deacons of the church. All the Baptist pastors in Jackson were present. One of them said after the address that there was nothing in it which might not properly be spoken at a regular Sunday service in any church. Two others of the pastors present immediately invited him to speak the next day (Sunday) in their churches in Jackson, and he did so. Also arrangement was made for him to speak at Poindexter Park in Jackson Monday night. Mr. Upshaw spoke before the Mississippi legislature by invitation at the time that the legislature adopted the eighteenth amendment. Also he spoke at the auditorium in Jackson some months ago by invitation of one hundred men representing law enforcement in the state. His speech will help the cause of righteousness everywhere it is made. The congregation that heard him at Clinton was as orderly as a Sunday School, and of course nobody expected anything else.

PROHIBITION COLUMN

By T. J. Bailey

Questionnaire

Since the pretended Democrats, who have deserted the party to support Alcohol Smith, have raised the question of social and political equality of white and Negro workers in the Federal Departments at Washington, the following questions are submitted to the Hon. Alfred E. Smith:

1. If elected President, will you require the separation of employees of the United States Government in Washington and elsewhere?
2. If elected President, will you refuse to appoint Negroes to office?
3. Have you as Governor of New York state appointed Negroes to political and official positions?
4. Have you as a candidate for public office made speeches to gatherings of Negro voters, thereby seeking their votes?
5. Is Ferdinand Q. Morton now, or has he been, a member of the New York Civil Service Commission, or some similar body by whatever name called, and is not Morton a Negro?
6. Is not the Secretary-stenographer of the above named Ferdinand Q. Morton a white woman?
7. If it is true that you made a practice of elevating the Negro to these positions over the white man, in New York State, why should you ignore him after you become President? Will he not yet be a free American citizen?

I suggest that we employ a different word in describing the word "equality". Instead of calling the mixing of races in Civil Service work "social equality" or "political equality", would it not be more strictly correct to say labor equality? Then very nearly all of us will be guilty of the charge of "labor equality". For there is not one out of a thousand who has not in some way or other worked side by side with one of another race. But that is quite a different thing

from "social" equality. The best women in our country have stood by the side of a colored cook on a hot day in a heated kitchen. Was that social equality? The very best women in the land have stood side by side with one of another color working in the Civil Service of the United States. Is that social equality? It is done in every postoffice in the country where two races are employed. It is done right here in Jackson. Suppose we just call it labor equality, for when the labor ends, the equality ends, call it what you please.

I suggest further that since the attitude of the two candidates towards the Negro is about identical we might save some time by breaking even on that question, and stick to the major issue, which is unquestionably prohibition. That is what John J. Raskob, Smith's closest ally, sees in the campaign. He says he left the Republican party, and his business temporarily, that he might aid in destroying "the damnable affliction of prohibition". When any Al. Smith advocate criticizes Hoover for mixing with Negroes, it reminds one of the very familiar old story of the kettle calling the pot black.

Nearly every one is familiar with the fact that there is in the United States an organization called The Association Against the Eighteenth Amendment. It is composed of a number of millionaire wets, and has a president and a board of directors. Seven members of this board have come out for Smith, though all of these were until Smith's nomination Republicans. They are: John J. Raskob, Henry H. Curran, president of the board, Dupont, Edward S. Harkness, Arthur Curtis James, Thomas N. McCarter and Samuel Rea. All these Republican-Democrats are wealthy. Dupont has made a contribution to the Smith fund of \$50,000 and Harkness \$10,000. The Smith crowd would have you understand that none of these are bolters.

(Continued from page 1)

On the other hand, all this talk that has been handed you about Hoover and the negro is pure political bunk. Mr. Hoover's Department of Commerce is being operated so far as negro employees are concerned, under precisely the rule Woodrow Wilson laid down for all departments during the war and the ring politicians who have tried to make a howl about it know this. Moreover, when Mr. Hoover was nominated there were three negro national committeemen. While the Smith men were nominating their three negroes to run for Congress, Mr. Hoover and his men removed every one of the committeemen. Mr. Hoover is a white man. He will be just to the negro, but there is not one scintilla of evidence in his whole record that he wants to set negroes over whites and the truth is nobody really believes he does.—Jas. A. Anderson in Commercial Appeal.

Brother Bryan Simmons and Brother Compere have an open date for a revival from Oct. 15 to Nov. 15, on account of a meeting being postponed.

Dr. James B. Leavell closed recently the eleventh year of his pastorate at First Church, Houston, Texas, "the greatest year in our history". There have been 573 additions to the membership. The total contributions for the year were \$77,115. The present membership is 2,181. In eleven years 1,804 were baptized, and nearly \$900,000 contributed.

Pastor L. D. Posey of Itta Bena is in favor of all the Baptist preachers in Mississippi announcing their opposition to Al. Smith and authorizing their names to be put on the front page of The Baptist Record. This suggestion is his answer to the effort of some to "Raskob the pastors". If this had been started earlier it would take a good deal of space to publish the names. Brother Posey wishes his name put next to the Secretary and Editor.

Convention Board Department

R. B. Gunter, Corresponding Secretary

JOINT MEETING OF THE EXECUTIVE COMMITTEE AND PROMOTION COMMISSION OF THE SOUTHERN BAPTIST CONVENTION

The above named met in Nashville on October 3rd for the purpose of receiving information concerning Home Mission Board affairs and for deciding upon plans for the future.

The findings were as follows: Indebtedness to banks \$1,305,531.00. This amount, however, includes current indebtedness of the Home Board as reported at the last session of the Southern Baptist Convention. It does not include outstanding bonds amounting to \$1,120,000.00. The bank indebtedness does not include the amount taken from the loan fund.

The shortage resulting from embezzlement, according to the best information the accountants could give up to October 3rd, amounted to approximately \$953,000.00. This amount included approximately \$300,000.00, according to their estimate, of the church building and loan fund.

Dr. Arch C. Cree, acting Secretary of the Home Mission Board, stated that he had promise from practically all the banks holding Home Board notes that they would make the rate of interest 5½% until more permanent arrangements could be made.

Considerable reductions have been made in the current expenses of the Board. In the first place, Dr. Cree is serving for sixty days without cost to the Home Board, the Georgia State Convention Board having released him for that time to look after Home Board affairs. In the next place, the Evangelistic Department will be discontinued, or rather run at its own expense, after October 1st. A reduction from \$66,000.00 to \$40,000.00 was made in the general mission work. The Mountain School expenses was cut from \$28,000.00 to \$20,000.00; the Cuban work from \$50,000.00 to \$40,000.00; the office expense from \$8,750.00 to \$5,000.00.

The Joint Committee approved a recommendation of the special Commission appointed from the Home Board and the Executive Committee of the Southern Baptist Convention whereby the work of the Home Board from now on will be conducted with three-fifths of the receipts from the Cooperative Program. The other two fifths will be applied on the indebtedness at the banks, along with interest on the bonds and the maturing bonds. Undesignated receipts will also be applied on the indebtedness.

The accounts furnished by Ernst and Ernst state that they have found only one other bookkeeper who was so shrewd in manipulating the account as was C. S. Carnes, who has been deceiving the auditors as well as the Home Mission Board.

November 11th Baptist Honor Day

The joint Committee recommended November 11th as Baptist Honor Day, at which time all churches and church organizations will be given an opportunity to make contributions for the purpose of paying off the \$953,000.00 shortage. It was decided that the earlier we undertake it the better for all concerned.

Someone will ask why undertake to raise the full amount if we expect to receive something from the Bonding Company and from the sale of Carnes' property. There are several reasons. In the first place, the banks want their money. In the second place, we will stop interest on this money. In the third place, bonding companies usually go the limit of the law before making payment. This results often in a long drawn out procedure. In the fourth place, a great part

of Carnes' property is in real estate. It is not all paid for. Carnes' trial is to come off. Then, there will be a process necessary in determining not only the valuation of the property, but what can actually be realized. All of this will require considerable time. Finally, whatever is realized from the bond and from the property, even though we raise the full amount of \$953,000.00, can be applied on the indebtedness which was outstanding prior to the defalcation.

From Now Until The Thirty First of October

In view of the plan for November 11th, we should endeavor throughout the State in every church to meet every obligation to the Cooperative Program between now and the 1st of November. If every church throughout the State will rally as becometh people with such traditions as ours and with such tremendous responsibilities we can raise the money necessary and demonstrate to the world that we believe what we teach and that what we teach is worth believing.

Suspend Judgement

It may be well for us to say as little as possible about the Home Board deficit until all the facts are in hand. The auditors have not completed their investigation. The trial is yet to be. The brethren who are working overtime and without remuneration have sufficient cares without undue criticism. Let us be patient and charitable towards the innocent.

Present Attitude Towards The Shortage

A few have said they will pay nothing. Others have said, "we are ready with ours". Some small churches have already sent in contributions without having been solicited. Stricken Florida has proposed to meet unstricken states with their part. Dr. George Truett, President of the Southern Baptist Convention, says he is willing to borrow \$1,000,000 on his life insurance and put it on this indebtedness. He says his life insurance is his only protection for his family.

Lebanon Association passed a resolution saying that they were ready to stand by any recommendation which the Executive Committee of the Southern Baptist Convention might make.

LET US RAISE EVERY DOLLAR OF THIS CONVENTION YEAR'S OBLIGATION BY THE 31ST OF OCTOBER AND BE READY FOR THE NEXT STEP.

Next week we expect to publish in The Baptist Record the list of names on the Mississippi electoral ticket, both Democratic and Republican. This is done because of the wide and deep interest in this election, on Nov. 6, and in order that our people may vote their choice in the present campaign.

Congressman W. D. Upshaw spoke in Jackson Monday night. Just before night the City Commission refused the use of Poindexter Park, and the meeting was held on the athletic field of Griffith Memorial Church. The speaker was introduced by Rev. D. A. McCall, who read the thirteenth chapter of First Corinthians, and by Dr. T. J. Bailey. Rev. R. B. Patterson led the opening prayer and Dr. H. M. King led the closing prayer. The speech was without bitterness, and made many friends, as did also the conduct of Smith hoodlums on the edge of the crowd who threw eggs at the speaker and hit one of the ladies present. None reached the speaker. Scotchie McCall invited any who had eggs to throw to attack him and not the invited guest; or if they had guns to do the same. Nothing could show the difference between the supporters and opponents of Smith more clearly than their conduct in this present campaign.

WHICH ARE BETTER?

E. L. Wesson

Solomon said, "Say not thou, What is the cause that the former days were better than these? for thou dost not enquire wisely concerning this". But old men will look back and measure things as they see them now with things as they used to be.

In many ways the days are better now than ever before. We have better educational opportunities, better hospitals, better homes for the aged, better orphanages for the fatherless children, better church houses, better Sunday School equipments, more Sunday School literature, better B. Y. P. U. organizations, better training schools for the ministry and for teachers and church workers, better training in music, more giving to charity and philanthropic interests than ever before in the history of the world. We also have more church organization, more united efforts in doing mission work, more centralized management of Baptist Church interests, more regular preaching, more pastors giving their time to their work, more machinery to carry on the work, and more people who are members of churches than ever in the past; and many more such things might be added to the list of the better things we now have than in former days.

The question then comes, Are not these days better than the former days? That requires us to look at the things we used to have but now have not. The things we have lost, or nearly lost, or are losing fast.

1. We used to have manifest in protracted meetings a deep, soul longing for the salvation of sinners, which now we seldom see.

2. We used to have manifest actual belief in the lost condition of the unsaved, a thing we seldom see today. Men used to weep when they led in prayer because they felt for the lost in sin, and because they sincerely believed that unless they repented they would perish. Now men seldom are seen to shed a tear over the lost, and even women have lost their "tear bottle", judging by what we see.

In short we have very little manifest agony of soul over the fact that sinners are condemned in sin to an endless torment. The pains of the hell that the lost shall suffer seem seldom to get hold upon Christians to move them to prayer as they used to do. The result of this is a loss of real joy in the conversion of sinners. Oh those days! the convictions and repentings and conversions then were manifestly heartfelt, and those born again then felt akin to the whole family of God. Now the convictions seem light, the repentings are not seen, and the conversions are known, mostly, only by the giving of the hand, or signing a card.

To me those days were better.

Come back, come back, Oh Spirit Divine,
And give us again that good old time

That thrilled our hearts with feelings sublime
And made the faces of the saved to shine.

3. We used to have tears shed by great men over the lost condition of the heathen. Now we seldom see a tear under the appeals of the most ardent who tell us of the darkness and death of those in heathen lands. Now we think most, seemingly, of what we have done and are doing with hospitals and schools in those dark lands, and seemingly are more concerned about their temporal than their spiritual condition. Oh those were days of power, the power of God over our poor hearts, when men could weep because the heathen were lost. Giving to missions then was from spiritual impulse and with it went a prayer, "Lord, Jesus, help us to give them the light". Religion then, among the common Baptists, was a soulful something. Now it is largely a formal something, judging by what we see.

Come back, come back, Oh Jehovah Most High,
And give us again, as in days gone by,
The Spirit that moved Judson to tears,
And Carey to labour and suffer for years.

4. We used to have, in those days of old, strong

doctrinal sermons, or expositions of the great doctrines of God concerning man's condemnation and God's free grace, Christ's substitutionary sufferings for sinners and the glorious redemption accomplished, the evidences of the transforming power of the Spirit in the regenerated soul as seen in the life of the saved, the security of the soul that trusted in Jesus Christ, it mattered not how insignificant the man or woman or child. The preaching magnified God, Jesus Christ, and the Holy Spirit until the saved saw the wonderfulness of God's condescending love to them and rejoiced in the hope of the glory of God. Now we look at ourselves and our part in salvation so much that those great truths move us but little.

5. We used to have in our denominational papers great articles on Baptist history, giving the struggles of the saints under the pressure of persecution, when the combination of church and state drove many Baptists to prison and to the stake, and our hearts were moved to humble gratitude for our liberty to worship God without molestation or fear, and to rejoice in the old Baptist teaching of FREEDOM OF CONSCIENCE, and the SEPARATION OF CHURCH AND STATE.

Those were great days and produced great men like Lowrey and the Balls, Carroll and Gambrell, Christian and Mullens, and the mighty leaders Broadus, Pendleton, Boyce, and J. R. Graves.

The country boys were then indoctrinated and thrilled and led to rejoice in Baptist history and Baptist principles, by the Baptist press. Now we find but little of that kind in our Baptist papers. For making Baptists who believed and loved the doctrines and the history of the Baptist people, and who saw the differences between Baptists and others, those days were far better than now. Great expository articles on Baptist doctrines and history are almost a thing of the past in the Baptist papers, and with us Baptist preachers: The fact is people will hardly stand for it any more; consequently our children are growing up without the knowledge of the things that give the believers understanding, strength and courage, and joy in the triumph of what they believe.

Would to God that our denominational editors would turn back to giving to the people of today the greatest, strongest expositions of doctrine and history that it is possible for them to give. Not fighting others, but preaching truth. Even our Sunday School literature of today deals wholly with the mere surface of the lessons studied. No emphasis is placed upon either doctrine or our teachers who have nothing but the literature history in the lessons expositions, consequently to study cannot inspire the children with the great things of God. We have turned from spiritual and doctrinal teachings of the Scripture lessons selected to the topical, geographical, incidental, and personal, in the settings of the text, until our children are growing up without the inspiration of the great Spiritual lessons that should be stressed. Consequently they look on all religion as just a matter of convenience or of personal alignments.

Turn back again, turn back again, Oh, God, we beseech,

Baptists to see that Jesus said TEACH.

May preachers and editors all combine

To show to the world the doctrines Divine.

What we now have is good in its way, but it needs to be seasoned with more of the doctrines of grace, the history of the churches, the fellowship of real Christianity and true SPIRITUALITY.

Unless we bring back these great, soul-moving, soul- uplifting things that our fathers stressed Christianity will wreck upon the rocks of Modernism. One writer recently said, in substance, that The Churches Are Dying At The Top. That is, that the great educators at the top are taking away the fundamentals of Christianity and giving nothing in their place, and that the souls of men cannot be satisfied on such stuff, therefore

many are turning to infidelity. Great doctrines, soul-stirring doctrines, God honoring doctrines, as found in the Bible are the only things that God uses to satisfy the soul. Let us get back to those great teachings.

WHAT IS INTOLERANCE?

Much has been said of late in the press and all of our papers all over the nation about intolerance, bigotry; and that those who do not agree with the Democratic party in its nominee are considered bigots and contemptible. Now, since that be true, or at least that's what they are preaching and teaching, let me give you a fair example of some of the Democratic intolerance in our own State.

William D. Upshaw, who has represented Georgia in Congress for eight years, had some engagements in our State this week to speak, and remember that William D. Upshaw is a Democrat, but an anti-Smith Democrat. So, here is the way that the Democrats treated him by refusing city and town parks, school houses, school grounds, court houses, with one exception and that is in Sardis, Mississippi. He spoke to a great crowd in the court house there. I am glad to state that there are some Democrats there who have got a little of the old spark of the Southern blood in them. And after being refused these different places to speak, threats were actually made in four or five of the places in the State of Mississippi, that if Will D. Upshaw appeared on the ground to speak he would meet with personal violence.

Now, then please reader, who is intolerant? Who is a bigot? If such treatment as has been given this week to Upshaw is the policy of Democrats, then I am no Democrat and all of my life I have voted the Democratic ticket. Is it not a fact that every American citizen is guaranteed the rights of free speech, freedom of religion and many other such outstanding questions?

Now Mr. Smith-man, swallow him if you can, hide, teeth, toe-nails and everything that goes between, but excuse me please from such a character as Alcoholic Smith and also excuse me please from the so-called Democrats in the different places in our State that were so unkind as to treat a great Christian gentleman in the way that Will D. Upshaw has been treated. Here's hoping that Smith will be defeated, Hoover will be elected by the greatest majority ever given a candidate to the presidency of the United States.

—From One Who Knows.

THAT DEMOCRATIC BUS

We are just in receipt of Editor A. C. Anderson's reply to our little squib in The Baptist Record some time ago.

We want to say in the first place that we are happy to note that we still have some editors in Mississippi who have enough of the instincts of a gentleman and enough of the spirit of true Americanism left in them to reply to a man who differs with them, even though he be a "political parson," without resorting to billingsgate.

Now a word or two more about the old Democratic bus. Editor Anderson admits that the chauffeur isn't safe, but he says we have a bunch of "safe drivers" by his side, ready to grasp the wheel if he gets too wobbly. We wonder who these "safe drivers" are? Could he mean Messrs. Raskob, Dupont & Co., that bunch of Republican millionaires who have banded themselves together for the repeal of the Eighteenth Amendment, and who have bought the Democratic party, lock, stock and barrel, and are driving it to the slaughter; and at the same time laughing in their sleeves over the ignorance and prejudice of Southern Democrats? If these are the "safe drivers" we would about as soon take our chances with the wobbly chauffeur, unsaided.

Again Editor Anderson says that if the wobbly chauffeur starts on the wrong road "the party platform will be read to him." We wonder where Editor Anderson was when the admittedly unsafe

chauffeur kicked the party platform into smith-erines in his message of acceptance, as per agreement with Raskob, Dupont & Co., and announced to the world that he would stand on his own platform? Surely he must have suffered a memory lapse on this recent bit of political history.

The last feeble argument that our honored friend proposes is the old, threadbare, demagogue howl of the politician, "White Supremacy." There should have appeared just under that closing statement that picture of Ferdinand Q. Morton, the black Tammany boss of New York, sitting at his desk, dictating Al. Smith campaign propaganda to his WHITE WOMAN stenographer. We regret exceedingly to see a high-toned man like A. C. Anderson resort to Bilbo politics in Mississippi. We voted for him with pleasure, and hope to see him Governor of Mississippi some day, but we regret beyond expression to see him put into such a ridiculously absurd position.

Yes, Brother Anderson, it has been a good old bus, "but its done broke down;" and needs to be sent to the repair shop, which we will attend to on Nov. 6th.

But good natured sparring aside, in the name of common sense, why take a chance on landing in the ditch with a chauffeur who is admittedly unsafe? Salvaging is an expensive business, especially when applied to moral issues that vitally concern our nation. —B. H. Lovelace, Clinton, Miss.

"VERILY GUILTY CONCERNING OUR BROTHER"

W. W. Hamilton, New Orleans

One night during saloon days a messenger came to call my father, and to request his presence at a neighbor's home into which a terrible sorrow had come. The young man son had been murdered by a companion in drink. They were quarreling in front of a saloon, and the knife had been plunged into his heart, and when the death thrust was given he caught his left breast with his right hand, endeavoring to stay the fast flowing life-blood. He staggered toward the saloon and fell against the solid window-blind. His outstretched hand left its mark in blood.

Boyish interest and curiosity took me to the scene the next day, and until now I can see in my memory that blood-hand on the blind of the saloon. When the funeral was preached the faithful Baptist minister used as his text, "We are verily guilty concerning our brother". As one of that great congregation, this writer has never forgotten the earnest message, and through the years has sought in every way possible to help in closing the saloon and in abolishing the liquor traffic.

Can I vote for Governor Smith to be our President, knowing as I do his avowed purpose to put us back under the domination of drink and its devotees? If I did, I would see that blood-hand on my ballot, and would be verily guilty concerning every added victim of the tyrannical and lawless and sorrow producing traffic. No! If my city, or state, or nation becomes a partner in the whiskey business, it must be in spite of my example and over my protest.

One of my best friends, a Democratic lawyer in Louisiana, has come to a similar conclusion. He says that he is asked to admire Governor Smith for his honesty in coming out frankly and stating his position. My feeling is that the Governor's honesty should have led him to refuse the nomination, rather than to accept, and then betray his party and its platform.

My lawyer friend says that he does admire Smith's honesty in honestly saying that he is in favor of the liquor traffic, but that on the other hand he is just as honestly opposed to the whiskey business as Smith is in wanting it back. This fine Christian lawyer says that surely he is as much under obligation to be honest as is Mr. Smith, and that because he is honest he must honestly vote against the candidate who is honestly the advocate of the whiskey business.

Stewardship Department

By G. C. Hodge, Director of Stewardship and Budget
"Every member of every church contributing every week to every cause, in proportion to his ability"

148 CLASSES IN STEWARDSHIP ORGANIZED IN SEPTEMBER

We set as our aim 200 Stewardship Classes during September, October and November. We offered to furnish free of charge as many as ten books to each church in the State that would organize and teach a class in stewardship during either of these months, provided as many as ten families were represented in the class, and in case any church did not have as many as ten families in a class we would furnish as many books as families represented. 148 churches have reported as having organized a class and sent in the names of the various families who promised to attend the classes.

TAKE NOTICE

Only two more months, October and November, in which to get your books free for stewardship classes. Arrange for a stewardship class in your church at once.

HOW CHURCHES MAY GET OUR BOOKS FREE

Set a time for a class in stewardship, secure the names of those who promise to attend the class. Ask the pastor to teach the class. If, for any reason, he cannot do so, ask him to secure some other good teacher to have charge of the class. Send me the name and address of one member from each family represented in the class, together with the name of the church and county in which the one who is to teach the class, and we will send you one book, "CHRISTIAN STEWARDSHIP" (By E. K. Cox), for each family in the class, up to ten. We will award the Stewardship Diploma to all who answer the questions on these books correctly.

We cannot, on account of having a limited number of books to furnish free, furnish more than ten books to any one church. If any church needs more than ten books, they can get the additional books for \$.40 each.

A GOOD EXAMPLE

In September we sent by request ten Christian Stewardship books to the pastor of the First Baptist Church in one of our leading cities who had organized a class in stewardship. On Oct. 2, we received from him the following letter: "Dear Brother Hodge:

I set as my aim fifty families with a copy of 'CHRISTIAN STEWARDSHIP' and one hundred members of our church reading the book, and attending the class. I have fifty-five requests for the book, and I am now making an effort to get fifty members, at least, to take the examination. I believe that we can revolutionize our churches if we can give them the proper idea of 'stewardship'.

Will you, therefore, have sent to me forty-five additional copies of the book, 'CHRISTIAN STEWARDSHIP' (By Cox)? Charge the books to our church, and send bill to me. We propose to give the books to anyone who will study, and feel that it will be forty cents well invested."

Why can't every pastor do likewise?

A REQUEST

As soon as you have finished your class in stewardship, please return all the books to G. C. Hodge, Jackson, Miss., Box No. 520, so they can be passed on to another class. Our supply of

new books is almost exhausted, and unless you do this a number of classes will be denied the free books.

ASSOCIATIONAL CLERKS, ATTENTION!

While writing the minutes of your association remember,

First, that you are writing history (His-story). Second, that the minutes of your association are important. They are links in a great chain of denominational information and inspiration. The members of some of the churches in your association may not read your minutes, but others do. The minutes you send to denominational headquarters and to the various libraries and depositories are read and re-read time and again. In our office here in Jackson scarcely a day passes that someone doesn't refer to the associational minutes.

Third, that in the years to come someone will write a history of your association, and will have to depend almost wholly upon the minutes of your association for his information.

Since you are writing history, it is important that you give a statistical summary of the work done in each church in your association, and the name and address of the pastor, the clerk, treasurer, S. S. superintendent, B. Y. P. U. director and W. M. U. president of each church in your association.

In case some church fails to make a report to the association, why not make a personal effort to get a report for the minutes? If you cannot get a statistical report, you can at least state in the minutes as to whether they are having services regularly, and if so who their pastor is. Why don't you do these things in order that you and our grandchildren and our great-grandchildren may get "His-story". (history) correct?

SUCCESS

You want success. Are you willing to pay the price?

How much discouragement can you stand?

How much bruising can you take?

How long can you hang on in the face of obstacles?

Have you the grit to try to do what others have failed to do?

Have you the nerve to attempt things that the average man would never dream of tackling?

Have you the persistence to keep on trying after repeated failures?

Can you cut out luxuries? Can you do without things that others consider necessities?

Can you go up against skepticism, ridicule friendly advice to quit, without flinching?

Have you the patience to plan all the work you attempt; the energy to wade through masses of detail; the accuracy to overlook no point, however small, in planning or executing?

Are you strong on the finish as well as quick on the start?

Success is sold in the open market. Any man can buy it if he is willing to pay the price.—From Dr. Blackford's Analyzing Character.

On the third Sunday in September the Tchula Baptist Church voted unanimously to go to full time, with a resident pastor for the year 1929. This leaves me with two Sundays per month to be filled for next year. Any one-half time church or two one-fourth time churches, so desiring, may secure my services for the year 1929. Tchula has paid for church building and advanced from one-fourth time to full time in four years.—J. R. G. Hewlett, Charleston, Miss.

Mississippi Woman's Missionary Union

OUR STATE OFFICERS

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 MRS. W. Y. QUISENBERRY, Clinton, 1st Dist. Vice-Pres.
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Two Books on Africa

This office received from the Educational Department of the Foreign Mission Board, some time back, Missionary Duval's book on Africa: "Baptist Missions in Nigeria", and "Yoruba Life". We are a bit slow in acknowledging them; but we are pleased to add our word of commendation, since we have had the privilege of using them in study classes. The first is for our W. M. S. and Y. W. A.'s. The second for our young people. Both are interesting, instructive and come to us at a time when we need studies on Africa. We suggest to our Mission Study leaders that they make use of the books during their Fall Schools of Missions.

"Why and How of Woman's Missionary Union" by Wilma Bucy comes to our desk also. Mississippi W. M. U. is especially pleased with this little volume, not only because it will fill in such a splendid helpful way a great need; but because it is written by one of our own daughters. Miss Bucy is not theorizing, but is giving us from her own large experience just "Why" we should know the Woman's Missionary Union, and then tells us "How" to obtain this knowledge. This book was sent by the S. S. Board, and we are grateful. But it may be obtained now from your own Baptist Book Store.

Casting about for the very best lesson on SPARE NOT for this page, we decided that nothing could be finer nor more helpful than the message our President, Mrs. Cox, brought us at the Chattanooga Convention. True we have all had access to it; have doubtless read it. But it will hurt none of us to give it careful and prayerful reconsideration at this time.

Which Field Do You Choose?

The W. M. S. of Clinton has chosen South Brazil as their field, giving through the Lottie Moon offering the sum asked for. Can you guess why they chose this Field? Then Brazil, Motto Grasso, was taken by Holmes County Association. Again can you guess why? I shall tell you this last: Jack Cowser is a Holmes County product. I suppose it is true that "we love our own the best"! But Holmes County decided that if they could give \$800.00 they could certainly give \$200.00 more; so they covenanted together to give a perfect Ruby during this Week of Prayer. May we have many associations to covenant likewise.

Appropriations For Foreign Board By Stations Suggested Fields For Mississippi

To be remembered during our Lottie Moon Week of Prayer

Africa, Oyo Field	\$ 732.80
Brazil, South, (Minnie Landrum)	225.00
Brazil, Motto Grasso	800.00
Japan, Our Part Expenses Jo Guakin	7,000.00
Japan, Kokura Kindergarten	450.00
South Mexican Field, Saltillo Sem.	3,845.50
Woochow Field	3,866.00
Pingtu Field, Our Part	300.00
Palestine Field, Our Part	350.00
Shanghai College, Our Part	550.00
Interior China, Kaifeng	3,476.28
Total	\$21,592.58

Spare Not

Too long our efforts have been mere incidents in our lives. Students of missionary conditions say that the church at home is over-fed and underworked.

When the American Board of Missions was incorporated it was actively fought in the Massachusetts legislature upon the ground that America had no religion to spare. We need to ask ourselves if our attitude has radically changed; if advancement has been signal or even commensurate with our opportunities. This anniversary crusade is a call to a whole-hearted program. We cannot spare ourselves if we reach the high mark that has been set. Let us consider some practical ways that we can meet the situation.

A very definite contribution that can be made by members of every age and every organization is regular attendance at our meetings. The president learns to rely on the dependable person, that one always present. The fine thinker, the clever speaker, the learned or important member is not half so valuable as the regular attendant. Our presence is a distinctive contribution. Leaders should sometimes acknowledge this service.

Every ingenious plan to attract and enlist new members must be tried. Window advertising is an art. It does more than any other form of advertising to focus the mind and create demand. The full page advertisements create desire but showing goods makes sales. Merchants are advised to put in their display windows merchandise with a human appeal, making them up-to-date and compelling. This principle holds true in missionary organizations. Attractive notices of missionary meetings should create a desire to attend; the telephone and the automobile are assets in advertising and insuring attendance, but only interesting, instructive, spiritual programs will hold and assimilate the new member. Every president and program chairman must pledge to spare not in presenting fresh, winsome, enjoyable programs. Missionary meetings should have a human appeal. No person should have to attend a missionary meeting from duty alone. In view of the fact that eighty-five per cent of all we know is received through the eye, missionary programs should magnify drawings, posters, pictures, charts, parallel study, poetry, unique presentations of old subjects, flowers, pleasant surroundings. Most missionary meetings need enlivening; they lack enthusiasm, a wholesome optimism, and a warm human appeal. They are not throbbing with life, vital. The best of programs, for any of our organizations, need adjustment and adaptation for proper application to varying individual surroundings, conditions and problems. Common sense and the willingness to spare not can do this. It is so gloriously worth while. "Suppose I try and fail?" you ask. Edison left his laboratory smiling one day after having discovered he had failed for the seventieth time in an invention. He was asked how he could smile, his reply was, "Why, I know of seventy ways that the thing can't be done." Would that we could show one-seventh of that tenacity. Henry Ward Beecher said, "The church is not a gallery for the exhibition of eminent Christians but a school for the education of imperfect ones". Many workers have realized that the thing often

thought a failure is a herald of success.

Perhaps never before have the treasurers had so important a responsibility in reporting. They must spare not themselves. The four million dollar goal is colossal in itself but the possibility of falling below the mark because of failures to report properly is unthinkable and inexcusable.

In working for gains in new organizations and new members every organization needs an ideal, something to work to. That is found in the purpose to have a full graded Union and every organization measuring up to the standard of excellence, making A-1 Unions.

—Mrs. W. J. Cox.

World Comrades

For one dollar you can have a world tour every month when World Comrades comes to your door. Stories and letters and programs—you'll like it more and more. Just send that dollar hurrying in to WORLD COMRADES, 1111 Comer Bldg., Birmingham, Alabama. Everybody likes World Comrades. You will too. Our Missionary Magazine for young people.

WHAT IS SUCCESS?

Many people imagine that the success of one's life can be measured only by the material things which he accumulates. We live in a commercial age. Its spirit has gotten into our souls. The gold-mad multitude, worn with labor and weary with care, are blinded to the things that endure—the things that make for true success. We are liable to measure the value of all things by the gold standard. The man we admire and envy is he who lives in the finest mansion or he who drives the finest car.

Let us remember that earth's most successful men, even in modern times, have not always been men of wealth. Agassiz refused to lecture at five hundred dollars a night because he was too busy to make money. Charles Sumner refused to lecture at any price because he said, as Senator all his time belonged to Massachusetts. Spurgeon refused to come to America and deliver fifty lectures for fifty thousand dollars, saying that he could do better—he could stay in London and try to save fifty souls. The immortal Emerson steadfastly refused to increase his income beyond twelve hundred dollars because he wanted all his time to think.

Money is not to be despised. But the most successful men are they who have accumulated the most which money cannot buy.—J. Sherman Wallace, in Young People.

Editor P. L. Johnston of the Florida Baptist Witness writes that \$25,000 is urgently and immediately needed to help Baptist churches that suffered in Florida from the storm. Help should be sent to Secretary C. M. Brittain, 218 W. Church St., Jacksonville, Fla.

"Because iniquity shall abound the love of many shall wax cold." There was never a time when the forces of evil were more defiant and outspoken than they are today. Are you among those whose love for the cause of Christ takes to cover and is afraid to be known in the time of open advocacy of iniquity?

The Baptist Record

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Mississippi Baptist Convention
Board

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Jackson, Mississippi

R. B. GUNTER, Cor. Sec'y

P. I. LIPSEY, Editor

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RENEW PROMPTLY: Please send in
your renewal promptly and give your old
address as well as the new when writing us
for a change. If you do not send in your
renewal your name will be dropped from
the list.

Obituary notices, whether direct or in the
form of resolutions of 100 words, and mar-
riage notices of 25 words, inserted free. All
over these amounts will cost one cent a word,
which must accompany the notice.

East Mississippi Department

By R. L. Breland

Providence, Mo.

The meeting at Providence, Mo.,
closed Sunday night, Sept. 30, with
four baptisms and one by letter.
Rain interfered the last days of the
meeting. We had splendid congrega-
tions at every service when it was
possible to get there. This church
is located in a prairie district and
the roads are some slick and muddy.
I find plain Baptists live in this part
of the state, Baptists who love the
straight Bible preaching with all the
truth put in. They seemed to like
the way Southerners hand out the
message. This preacher enjoyed his
stay with Pastor Smith and his good
people and they graciously asked
that he come back for a meeting
next year.

This church has more than 250
members and has half time ser-
vices. There was some talk of build-
ing a pastor's home and locating a
pastor on the field. The church is
well able to do this and it will do
well to do so. The church gave more
than \$50.00 for state missions the
Sunday I was there. The Sunday
School Superintendent for more than
twenty years. Deacon J. H. Carlisle
has a son taking his doctor's degree
at the Seminary at Louisville and a
daughter in William Jewell Baptist
College. The Lord has some of the
best who worship Him at Providence.
This church was organized before
the Civil War and has done business
for the Master all these years. May
the blessings of the Lord be upon the
work there.

Yalobusha Board Meeting

The fifth Sunday in Sept. the
Board Meeting of the Yalobusha Co.
Association met with Clear Springs
Church. The writer was away from
home so he cannot give a detailed
report of the meeting. The follow-
ing program had been announced:
Song Services led by C. M. Williams;
The Place of Song in Worship, G. T.
Lyon and H. I. Adcock; The Place
of Giving in Worship, G. E. Denley;
Stewardship of Self, W. M. Vander-

The Orphanage Signal

Thanksgiving Cars

I am glad to report that within
the next ten days letters will be
mailed out to every pastor and su-
perintendent of Sunday Schools in
regard to the Thanksgiving offering
and cars for the Orphanage.

Let me suggest again if you have
not done so, that you organize a
committee in your church to have
charge of securing supplies to go in
these cars. Arrange to take your
Thanksgiving offering so that you
may send it in at the close of the
month. We have borrowed seven
thousand (\$7,000.00) dollars in order
to pay for the actual necessities of
life of the children.

We received this month through
the Cooperative Program \$427.91 and
for Special \$122.81, with an operat-
ing expense of around \$2,500.00.
Thanksgiving is your opportunity to
take care of these needs, and let us
come up at the first of the year with-
out debt. Let us make this Thanks-
giving the greatest day for the Or-
phanage in its history.

We are sorry to report that
whooping cough has entered our
Home, so we are in for a great siege
of that epidemic. We covet your
prayers.

The New Stove

It begins to look very much now
that we are going to have a new
stove some day. A number of our
friends have sent in donations. The
church and Sunday School at For-
est, setting the step by making the
first donation, and has sent in an-

burg; Stewardship of Time, L. E.
Roane; Stewardship of Money, L. D.
Clements; Why Be Stewards, T. T.
Gooch. This was a fine program.

Rev. L. E. Roane was present and
in a recent letter he said of the
meeting: "Our meeting at Clear
Springs was fine, as fine as our re-
cent association". Brother Roane
said further about the work in gen-
eral: "The Lord's work has made as
much progress and has been con-
ducted among as quiet crowds of peo-
ple this year as I have ever seen." So
the work seems to be on the up
go in these parts. The people of
Clear Springs always entertain roy-
ally and I am sure they did their
part well this time.

Mrs. J. W. Lippincott sends in
the program for the W. M. U. dis-
trict rally to be held with Wayside
Church, Yalobusha County, Oct. 27,
1928, in part as follows: Welcome
Address, Miss Theo Tribble; Devot-
ional, J. R. G. Hulett; Our Womens'
Definite Call, Mrs. J. R. Markett;
Missionary Study, Mrs. J. T. West-
brook; Message by Mrs. Ned. Rice;
Reading by Miss Laura McPherson;
Demonstration by Wayside B. Y. P.
U.; Our Young People Our great As-
set, Mrs. H. B. McPherson; Personal
Service, Mrs. P. S. Clements; Talk
by Mrs. O. H. Cohea; Our Golden
Year In Mississippi Work, Mrs. P.
W. Brown. Visitors welcome.

other check, making practically three
times as much as all the others have
given. We thank you good people
of Forest for your efforts, and also
the others who have made contribu-
tions.

The fine Men's Class of Indianola
is still coming forward with liberal
donations. This class has done more
for the Orphanage, by far, than any
other in the state. Words can never
express to these fine men our pro-
found appreciation for their efforts
in our behalf, and they have ex-
pressed their interest by their do-
nations.

We take this opportunity in trying
to express our appreciation for the
different churches and organizations
that have stood by us in such a no-
ble way, and we are extremely anx-
ious that churches all over the state,
or organizations shall form a visit-
ing party, coming in groups and go
over the Orphanage. Because we
feel that you will leave the Orphan-
age with information and inspiration
that will cause you to step forward
and do your best. We covet your
prayers and cooperation.

Our Needs

Winter clothing for children of all
ages from two to eighteen, with the
exception of stockings. We especial-
ly need caps, sweaters, shirts and
shoes for the boys. Sweaters and
shoes for the girls. We cannot use
high-top or narrow width shoes for
the girls.

—B. E. Massey,
Supt. Miss. Baptist Orphanage.

Clerk W. N. McLemore of Union
sends the notice of the meeting of
the Newton County Baptist Associa-
tion as follows: "To be held Wednes-
day and Thursday, after Third Sun-
day in Oct., 1928, with Hickory Bap-
tist Church, Hickory, Miss." Will
delight in attending if possible.

While the pastor was away in
meetings last week Rev. J. G. Chas-
tain of Coldwater supplied for him
at Coffeerville, Elam and New Hope
to the delight of all who heard him
we are sure.

From a recent letter from Bro.
P. W. Mathews of Coldwater Bap-
tist Church, Neshoba Co., I take the
following: At last our church build-
ing has been started. They have
most of the brick work done and
quite a bit of the wood work. I am
sure that all will be mighty thank-
ful for this house of the Lord." This
is good news from these good people.

Mrs. E. G. Warren of Decatur
Church, Decatur, Miss., sent a clip-
ping from the local paper relative
to the coming of their pastor into
their midst recently, from which I
take the following: "The Baptist
Pastor, Rev. J. E. McCraw, who
moved his family into the new par-
sonage last Thursday, was given a
rousing welcome Friday evening in
the nature of a reception. Our Meth-
odist pastor, Rev. A. S. Oliver, was

the proponent of the plan and with
a committee of twelve W. M. S.
ladies, six from each denomination-
al society, carried out a program that
was beautiful, heart-cheering and
soul-thrilling to these strangers
within our town. They met at the
Methodist church more than 200
strong and marched to the parsonage,
demanding admittance to the sur-
prised inmates. Each carried a gift
which was deposited on the table,
under the table—just any place that
would hold it. The gifts were many
and useful, from jars of pickle, can-
ned fruit, fresh eggs, a chest of sil-
ver, the latter donated by Mr. and
Mrs. M. B. Potter. The procession
marched through the house then
back to the front, where appropriate
songs, prayers and speeches were
offered.—Rev. McCraw responded in
an appropriate little speech." That
sounds good for the splendid young
pastor and his family.

ORPHANAGE

As one of the trustees of the Or-
phans' Home, I, of course, would
like to see things improved, and it
cannot be done unless our people
put up the money with which to
do so.

We have about 220 children in the
Home and about 350 applications on
file for admission, most of whom are
entitled to enter but cannot be taken
because there is no room in the
Home, no food, and nothing to buy
it with.

In the campaign in May and June
to raise \$50,000.00 for the purpose
of making some repairs on the build-
ings, etc., there was only about \$32,-
000.00 paid in. It will take half of
this amount to install a new heating
system. This necessarily has to be
done as the old heating system,
after many years of use, patching
and mending, gave way entirely
about the middle of last winter, and
as a result the children suffered
greatly from cold and many cases of
pneumonia and other diseases fol-
lowed.

The three-story building is abso-
lutely unsafe for occupancy, and it,
together with both the other build-
ings, needs a great deal of work and
repairs done on it.

The entire \$50,000.00 asked for in
the campaign would not have been
sufficient to cover the repair work
that is absolutely necessary.

The current support fund was on
the first day of this month about
\$3,500.00 behind, as there were un-
paid bills for that amount on the Su-
perintendent's desk in excess of any
money on hand with which to pay
them.

The money that will be received
from the budget during the year is
just about half enough to economic-
ally maintain the Home, and in or-
der to pay what is now due and will
become due by January 1, 1929, on
the support fund and keep things
going there must be at least \$15,-
000.00 in special gifts in cash be-
tween now and that date.

The stove or range, after many
years of use, has to be replaced at
a cost of about \$1,500.00 and for the
sake of economy and also the health
of the children the Board at its last
(Continued on page 16)

BOOK NOTES

All books reviewed in these columns may be ordered from the Baptist Book Store, Jackson, Mississippi.

O. Olin Green, A.B., Th.M.
Hazelhurst, Miss.

"There is no book so bad," said the bachelor, "but something good may be found in it."

The Son of Man by Emil Ludwig. Boni & Liveright, New York. \$3.00.

The author is perhaps the greatest living biographer. We do not wonder that the life of Jesus challenges his highest skill and most noble effort. How this eminent author could give such accurate portrayal of other men and yet fall so far below the standard in writing a biography of the greatest man that ever lived is more than we can understand. The only possible explanation lies in the fact that the biographer does not possess that inner light and understanding which enables one to appreciate the character and work of Jesus.

At the very outset he says: "This book deals with 'Jesus' and has not a word to say about 'Christ'." It is also evident that he does not accept the historical accuracy of the Gospel narratives. "This book," he says, "ignores the interpolations in the gospels." Thus starting with a wrong premise he would naturally end with a wrong conclusion. As a historian why does he not accept the whole of the gospel record as well as those portions which suit his purpose?

While admitting that Jesus was a worker of miracles he endeavors to explain them away. He adroitly omits those that are not so easily explained away and thus 'saves his own face'. "All miracles," he avows "might be shown to have been no miracles, or a hundred new miracles might be successfully ascribed to him; neither the one nor the other would diminish his greatness." In this, as well as many other statements, he reveals his modernistic twist of mind and demonstrates his inability to think straight.

This much, however, must be said for the book: It is written in an attractive and readable style, it gives a vivid picture of the scenes and events in the life of Jesus, and from his standpoint there seems to be a deep reverence for the Son of Man. His work in every way excels that of Bruce Barton whose book is nothing more than a crude caricature of Jesus. The wonder of it all is that such men can see so much that is grand, noble, and glorious in the life of Jesus and yet not see more than they do.

Jesus the Citizen by James Alex. Robertson, M.A., D.D., Professor of N. T. Language and Literature and Theology, United Free Church College Aberdeen. Doubleday, Doran & Company, Garden City, New York. Price \$2.00.

The book contains a vivid and accurate description of the life and times of Jesus and shows how he reacted to the influences of that day, his contact with the people, especially those of the cities and how in turn

the people responded to his teaching and work. He employs a vivid imagination in filling in the details where the Scripture narratives are lacking, but keeps within the sphere of probability. His description of Nazareth, the home life of Jesus and then of his departure to Capernaum and his work there are given with amazing skill. Then follows a chapter on "Jesus the Householder". His discussions of "The Holy City," "The Blind City," "The City of the Cross", and "Jesus and the City of God" are exceedingly fine. I enjoyed every word of the book.

The Wife of Pontius Pilate by Agnes Sligh Trumbull. Fleming H. Revell Company, Pages 60, estimated price 75c.

This interesting little story is based upon Matt. 27:19, "When he was set down on the judgment seat, his wife sent unto him, saying, Have thou nothing to do with this just man; for I have suffered many things this day in a dream because of him." While the author has drawn much upon her own imagination her story is based largely upon probable facts. Her description of the triumphal entry into Jerusalem and many of the events of "passion week," especially of the trial and crucifixion of Jesus, the conversion of Pilate's wife from her heathen faith to faith in Jesus, her reproach of Pilate for his cowardly act in delivering over Jesus to be crucified merely to save his own position, are all told with such accuracy and skill as to make the reader see and realize the significance of those strange and tragic events.

The Desire of All Nations by Egbert W. Smith, Executive Secretary of Foreign Missions Presbyterian Church in the U. S. Doubleday, Doran & Company, Garden City, N. Y. Price \$1.50.

The book is replete with missionary information and will prove a blessing to everyone who reads it. The divisions of the book are as follows: 1. The Bible and Missions. 2. The Preacher and Missions. 3. The Church and Missions. 4. The Church and Missions (continued). 5. The Church School of Missions. 6. The Penny and Missions. 7. The Critic and Missions. The book will kindle missionary zeal and inspire the soul of the preacher to do more for the extension of Christ's kingdom. There is much valuable illustrative material to be found in this volume.

Religions Past and Present by Sir Bertram C. A. Wendle, F.R.S., 8 vo. 308 pages, price \$3.00.

This is one of the most readable and informing books on this subject I have ever read. A thorough study of a book of this type will give one a better understanding of the Christian religion. The author makes a historical approach to the subject and shows the progress of civilization and the development of the idea of religion along with it. He believes that religion is deeply rooted in the nature of man. "The object of this book" he states in the first chapter, "is to summarize and consider some of the important facts which have been observed and the conclusions which have been formed

on this universal attitude." He does not think that Christianity has anything to lose when compared with other religions for he says, "it still remains the greatest force in the world today even if that fact is unacknowledged by many who unwittingly are swayed by it."

Thirty Years of Missions in Mexico by James Garvin Chastain, D.D. Printed for the Author by the Publishing House, El Paso, Texas. Sold by the Author, whose address is Coldwater, Miss., for \$1.25 per copy.

This is an intensely interesting account of our mission work in Mexico by our own beloved Dr. Chastain who spent thirty years as missionary of the Southern Baptist Convention in Mexico. His account of the discovery and conquest of Mexico is both thrilling and informing. The work is scholarly and accurate and written in a style which would indicate the strength and vigor of a man many years younger. Containing, as it does, so much historical information about this interesting country, the planting of the gospel there by Northern and Southern Baptists, their struggle with Roman Catholicism, together with the life sketches of Southern Baptist missionaries makes it admirably suited to the work of Mission study.

Southern Baptist Hand-Book by E. P. Alldredge, Baptist Sunday School Board, Nashville, Tenn. Cloth \$1.00. paper, 60c.

This is by far the largest hand-book yet published by the Sunday School Board and contains an amazing amount of valuable information. Part 1 comprises a survey of ten years of Southern Baptist work. 1918 to 1928. Part 2 gives a summary of Southern Baptist work in 1927. While prepared mainly as a book of reference it can be used as a mission study book.

The Why and How of Woman's Missionary Union by Wilma Geneva Bucy, Field Secretary of Tennessee W.M.U. Baptist Sunday School Board, Nashville. Price. 40c. For

sometime past leaders in W.M.U. work have felt the need of a book dealing with the practical problems of local leaders which would give specific instructions to officers and committees in local societies. This book is designed to meet this need and there can be no doubt about its doing it.

HERE'S MY HAND

I just must congratulate you on the brave stand you are taking against Al. Smith for President of this great American prohibition republic. If it was not for The Baptist Record, the people would not have much chance to learn anything on the other side, as the secular papers and politicians are boosting Smith and Joe Robinson, who is known as one of the bolters of the Wilson administration. We who are fighting Smith are spoken of by the Smith crowd as "bolters", "renegades", "Hooverites", etc. I wonder what they think of the multitudes of whiskey Republicans who are giving over to Smith. If the Democrats do not expect to get some Republicans to bolt this time, they just as well quit the race, for there were enough four years ago to elect their man, and there will be enough this time, for I don't believe the Lord is going to turn a deaf ear to the cry of His people in this time of distress.

I am praying that the Lord may give you the loudest utterance for sobriety and righteousness.

—G. W. Nutt, Lena, Miss.

A professor, reproving members of one of his afternoon classes for tardiness, said, "This is a class in English composition, not an afternoon tea."

The next afternoon one girl was twenty minutes late. There was silence while Miss Brown took her seat, then the professor asked, "How will you take your tea, Miss Brown?"

"Without the lemon, please," replied the girl.

SMITH DEFEATED

Do you desire to assist in the overwhelming defeat of the "wet Tammany candidate" for the Presidency, Governor Alfred E. Smith? If so, help to give the voters important facts.

It is desired to send at least four additional communications to each voter. The cost of each separate communication (including printing, folding, addressing and mailing) is approximately three cents. Therefore, for example, the cost of reaching even 200,000 voters in Virginia with four communications would be approximately \$25,000, and, in fact, the Smith Democratic Committee of Virginia is asking for \$250,000 or \$300,000.

The cost of similar work in Alabama, Arkansas, Florida, Georgia, Kentucky, Louisiana, Mississippi, North Carolina, South Carolina, Tennessee, Texas and West Virginia will be in proportion to the number of voters in those States.

Send check for largest amount possible to TREASURER ANTI-SMITH DEMOCRATS, BOX 674, RICHMOND, VA., if you want this work done properly and Smith overwhelmingly defeated.

James Cannon, Jr., Chairman

The Children's Circle

Mrs. P. I. Lipsey

Clinton, Miss.

My dear Children:

Here I am at home again, after a journey of something less than three days. I had a splendid time, but I am glad to get home again. Now we must set in at our work for Miss Gladys; somehow, we have gotten a little behind on that. I seemed to be awfully far away, didn't I? and I was, too.

Another thing: you know I've always been bragging on my big box of letters? Well, we've caught up: these are about the last letters I have this week. This means that you must write me some more, in a big hurry. Of course, your going back to school has kept you busy, but now you must write me and tell me what you are doing in school—who is your best friend, and all that. Look out for the list of contributions next week. Much love from,

Mrs. Lipsey.

Marks, Miss., Sept. 11, 1928.

Dear Mrs. Lipsey:

We enjoy reading The Baptist Record, most especially the children's page. Myself, Juanita, am 11 years old. Myrtle is 9 years old. Both of us are in the fifth grade. Both have brown eyes and brown hair. Both of us are members of the Baptist Church. Daddy is a member of the Christian Church. Mother belongs to the Baptist. There are 9 of us in the family. Our Mother died when we were small. We have a step-mother. We have lots to be thankful for. Have one sister, three brothers and twin step-sisters. They are six years old, and we love them, and they love us like we all were own sisters. We have a little 3 months old brother, and everyone of us love him. We are sending 25c for the B. B. I. girl. Love to all of the children, also you, Mrs. Lipsey. Your new friends, Juanita and Myrtle Perkins.

I am sure you all make a happy family, my little girls. Kiss that sweet baby for me, on the neck, I reckon. Thank you for the money.

Wesson, Miss., RFD 3, 9-13-28.

Dear Mrs. Lipsey:

As I have written to the Record before and had the pleasure of seeing my letter in print and I promised to send some money, I am sending you 20c. It isn't much, but Mother and Auntie gave it to me, and I am going to send it to you. You can use it for the orphans, or for the B. B. I. girl just as you think best. I hope to be an honor member. I am going to school at Sand Hill. I like my teacher fine. My baby brother is going to school too. He will be 6 the 19th of September, this month, so I'll close with love and best wishes to you and all the orphans and the B. B. I. girl too. I am, Your friend,

Jessie Mae Callender.

So this is your little brother's birthday, Jessie Mae. I hope he will have many more birthdays. Thank you for the 20 cents, which is going

(R. 5—Box 23)

Jackson, Miss., Sept. 11, 1928.

Dear Mrs. Lipsey:

Here I am again. I'll tell you more about what I do. I do feed the chickens twice a day for Mother. We have about 150 young White Leghorns, so you see I have all the fried ones I want. I helped Daddy pick up potatoes yesterday. I am sending another dime for the B. B. I. girl. A dime isn't much, but that's all I have today. Mother gave it to me, and I'm sending it to help the B. B. I. girl. I hope some day to be a B. B. I. boy. My Greatgrandma said she surely enjoyed my last let-

ter. I haven't seen her in nearly a year, so please print this so she'll see my letters at least. She doesn't live here. With love to all the children, I am, Lovingly yours,

Tommie Loyd Hodges.

You must ask us to dinner sometime, won't you, Tommie? There are always ways in which a boy can help Mother and Daddy. Thank you. Come again.

Seminary, Miss., Aug. 18, 1928.

Dear Mrs. Lipsey:

Our Sunbeam Band is sending \$1.00 for the orphans, and we are going to send a box of shoes and clothes next week. We haven't it all ready. Our Sunbeam Band has 54 members on roll. Mrs. Lamar Lowrey is our Leader. We hope to send more soon. We wish very, very much to see this letter in print. Love, The Baptist Sunbeam Band, Pres., Norfleet Crawford. Sec., Lucile McGowen.

I think yours is the biggest Sunbeam Band yet, girls. We are grateful for the money, and know Bro. Massey will be glad to get good clothing. I send you all my love.

Hickory, Miss., Oct. 3, 1928.

Dear Mrs. Lipsey:

I am sending 25c for the orphans. I heard Bro. Massey's talk on the Orphans' Home, and I have wanted to help them ever since I heard him. We have a good school here, and I sure will be glad when the orphans can go to school. I made my money picking cotton after school hours. Yours truly,

Thelma Finch.

P. S.—My sister, Charles Edwin, is also sending 10c for the orphans. I'm obliged to you and your sister, Thelma, for the money for the orphans. Next time, send us some for the B. B. I. girl, won't you?

Grenada, Miss., Oct. 2, 1928.

Dear Mrs. Lipsey:

I am a little girl 13 years old. Have dark hair and brown eyes. I have one sister and one brother at home. Their names are Ruth and Rufus. I go to school at Coles Creek. I am in the seventh grade. I go to S. S. every Sunday. My S. S. teacher is Miss Willie Trusty. I am in the Junior Class. Must go. Your new member,

Frances Gray.

Well, you must come again, Frances. We are glad to have you as a member, but would be glad to make you an Honor member.

Jackson, Miss., Sept. 27, 1928.

Dear Mrs. Lipsey:

Here I am again. My last letter hasn't been printed yet, but I hope it will be soon, also this one. I am sending 10c for the B. B. I. girl. It isn't much, but will send that amount real often if I can. Mrs. Lipsey, don't you think me a very fortunate 2 year old? I have a Mother, a Daddy, two Grand-mothers, two grand-daddies and a great-grand-mother and a great-grand-daddy—and oodles of aunts, uncles and 3 first cousins, which all love me dearly. I have 4 little baby pigs and they surely are pretty. Love to all the Circle,

Hodges Loyd Tommie,

R. 5—Box 23.

I do think you are very lucky, Tommie, with all those fine kinfolks, beside the baby pigs. Thank you for the money.

Durant, Miss., Sept. 17, 1928.

Dear Mrs. Lipsey:

May we, a band of happy B. Y. P. U. members, enter your Circle? We number 23 in all. Our union is growing real fast under the leadership of Mrs. George Crow, and as-

sisted by Mrs. Beachman. We want you to accept our small offering of \$1.70 for the B. B. I. girl. With much love, Annie Watson, Secty.

I thank you very much, Annie, and all the 22 members of your B. Y. P. U. In a few days, as soon as I am not quite so busy, I will send you the letter you ask for.

Florence, R. 1, 9-11-28.

Dear Mrs. Lipsey:

Vacation is over and happy school days are here again. I have been going to school two weeks, and I love my teachers. Our school only has 3 teachers. My teacher is Mrs. E. I. Steen. She is the same teacher I had last year. Of course, you know that I am just a little partial to my teacher. My brother and I help Daddy pick cotton every evening when we get home from school. Sunday is our preaching day, the 3rd Sunday in September. I am so glad. It has been a long time since we had our revival meeting, which was the first Sunday in August. My little sister has Mamma to look for her letter every week. I sure do like The Children's Circle. Mamma is just as eager to read it as we children are. We all like The Baptist Record. As I have to study my lessons tonight, will give room for someone else. Mrs. Lipsey, please excuse this paper, as it was all I had. I am sending 25c for the B. B. I. girl. With lots of love to all, Your friend,

Dorsey Byrd.

This is a mighty nice chatty letter, Dorsey, and I am just as much obliged for it as I am for the twenty-five cents for the B. B. I. girl.

Benoit, Miss., Sept. 23, 1928.

Dear Mrs. Lipsey and Circle:

Let me in, if I may, tho' I'm not bringing any money. Daddy isn't home today, and I'm writing to surprise him. Will send the B. B. I. girl some next time, as the orphans have the most. Daddy went to B. B. I. a part of 2 years, but hasn't got to go last year or this. He is a preacher. I have 1 brother and 2 sisters living. Billy 6, Grace 4 and little Eula Lillian 4 months old. Our little Rose died June 23rd, with whooping cough and pneumonia. The other two little ones had whooping cough too. We miss sweet little Rose so much, but know she is in Heaven. Mother and Daddy miss her too. I sent 10c to the orphans in May, but my letter must have gotten lost. Will close, with love to you and our dear Circle. Your little member,

Paul Gorie.

I am sorry indeed to hear of your great loss, Paul. I have a dear little girl, too, who left us some years ago. I know how "Mother" feels. Write again when you can.

Montrose, Miss., Aug. 16, 1928.

Dear Mrs. Lipsey:

I am a little girl 11 years old. I have light hair and blue eyes. My Mother and Father are living. I have a sister and brother. I go to G. A.'s, B. Y. P. U. and church. I enjoy going. I read The Children's Circle each week. I am sending 10c for the orphans. I will send more money for the B. B. I. girl, as I haven't got it right now. A new member, Velma Tait.

Thank you, Velma, and don't forget the B. B. I. girl. You are a good little church-goer.

Hazlehurst, Miss., Oct. 6, 1928.

Dear Mrs. Lipsey:

I am a little boy 8 years old. I go to school, and I am in the second grade. I go to school at Shady Grove. My teacher's name is Mrs. King, and I sure do love her. I have 5 brothers and 2 sisters. I am sending 10c for the poor little orphans. With much love,

Carl Delaney.

Write again and tell us how many are in your school, Carl, this year. Thank you for the money.

Meridian, Miss., Oct. 6, 1928.

Dear Mrs. Lipsey:

We had a little club this Summer named "The Helpers Club". There were seven members; four girls and three boys. Until school started we met every Saturday and helped someone. The dues were a penny a meeting. In this way we made a dollar, and we are sending it to you for the B. B. I. girl.

The members are: Ethel Young, Mary Snowden, Sara Flowers, Margory Snowden, James Flowers, David and Junior Snowden.

The Helpers Club.

That is certainly a nice club you have, boys and girls. I thank you very much for the dollar, which we appreciate greatly. When you write again, please tell us what you did in the meetings.

New Hebron, Miss., Oct. 5, 1928.

Dear Mrs. Lipsey:

We are the Junior boys of the New Hebron Baptist Sunday School. Mrs. O. P. Izard is our teacher, has been teacher for this class for several years and got us interested in making some money ourselves for some good cause, so we could learn to have a giving spirit, so we decided to send \$5.00 this week for the B. B. I. girl. This next Sunday we will give through the Sunday School to Missions. We hope by Thanksgiving to have a good offering for the orphans. We want to be enlisted in the Circle:

George Shivers, John Langston, Bevil Turnage, J. C. Benson, Grant Stewart, Drummonds Izard, Mark Riley and Arthur Smith.

Every one of you, dear Junior boys, is enlisted in our Circle, as an Honor Member. I thank you and your sweet, faithful teacher for the money, and am so thankful that she has taught you this fine spirit.

Belmont, Miss., Oct. 4, 1928.

Dear Mrs. Lipsey:

Am sending \$1.50 from our Sunbeams for our B. B. I. girl. Much love to you and all the "paggers". Sincerely, Mrs. T. Willie G. Nelson.

What would I do without the Sunbeams? It would be a dark time for me if the Sunbeams ceased to shine. I thank you all so much.

Hazlehurst, Miss., Oct. 1, 1928.

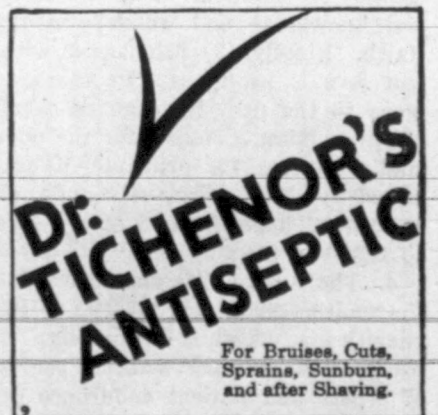
Dear Mrs. Lipsey:

I am a little girl 6 years old. I am in the second grade, but I have been out of school nearly two weeks, as I was sick. Mrs. Ruth King is my teacher. I feel better this morning. I am fixing me a drawing book, and have all my things here on the bed. I had three pet cats, but two of them died. I like to read the Circle letters, and hope to see mine printed. Well, must hurry. With love to you and all the Circle, Your little friend,

Evelyn Kilcrease.

P. S.—I am sending 10c for the orphans.

I do hope, dear Evelyn, that you are entirely well by now. Having those nice things to do helps you, when you are only a little sick. Thank you for the money.



Dr. TICHENOR'S ANTISEPTIC

For Bruises, Cuts, Sprains, Sunburn, and after Shaving.

Sunday School Department

SUNDAY SCHOOL LESSON

October 14, 1928

Spiritual Gifts,

I Cor. 12 to 14

(From Points for Emphasis by
H. C. Moore)

Golden Text—Now abideth faith, hope, love, these three; and the greatest of these is love. I Cor. 13:13.

1. The Adapted Life occupies the sphere and renders the service divinely planned. In the diversities of gifts each has that particular endowment which best suits him and best qualifies him for the special task he is to perform. So the Spirit who bestows the gift and blesses its use, far from being partial to one and prejudiced against another, does at one and the same time what is best for each and for all. Likewise there are diversities of ministrations, one person occupying one station and another occupying another station, both being under command of the same Lord and on the same level at his feet. Moreover, there are diversities of workings, some producing more spectacular results than others, but the credit belongs to God, the source of all power and the director of all his forces. Hence each one should use his Spirit-given talents for the profit of all and thus fulfill the purpose of God.

2. The Aspirant Life yearns for those endowments and attainments which qualify and inspire one to be and to do his best. The greater gifts are spiritual. They are available. Yet no one can obtain them without desiring them. And his desire must amount to an overmastering soul-thirst and longing. Even so, there must be always that basal quality of love infilling and outworking, empowering and effectualizing any and all the gifts we have and use for the good of others. And so the "most excellent way" is the way of life.

3. The Attaining Life magnifies the centrality of love. Indeed (1) Attainment without love is vain. It makes the coveted power of oratory in many languages, though one could surpass all others in exalted thought, elegant language and effective delivery, a meaningless noise. Moreover, (2) Endowment without love amounts to nothing. It makes useless the highest interpretative power, enigmatical insight, universal knowledge and wonder-working faith. Finally, (3) Beneficence without love is profitless. In vain one goes to the utmost verge of sacrifice, becoming a pauper for the poor and a martyr for principle, if actuated by false pride, self-glory, or misguided hope instead of by love to God and men.

4. The Active Life should exhibit the characteristics of love. (1) Its charity is basal. Negatively, it prompts forbearance with the faults of others and patient endurance of injuries from them. Positively, it

abounds in good to others. (2) Its contentment is beautiful; for it knows neither envy nor jealousy. (3) Its humility embraces a quartet of twin virtues: it is not boastful of itself and cannot be made so by others; it is never discourteous to others and will not claim all that it is entitled to; it checks ill temper and makes every allowance possible; it does not greedily gossip over sensational evil, but rejoices in the proclamation of the truth; it meets difficulty with endurance, disbelief with trust, despair with hope, and disaster with perseverance. (4) Its imperishability is in striking contrast with the gifts and graces which are temporary; the power and fulfillment of prophecy, the tongues of Pentecostal versatility and the very forms of language; and even knowledge which is superseded by higher knowledge here and the infinite knowledge hereafter.

5. The Abiding Life must anticipate the consummation of love. (1) It will be a perfect life. Our best work and highest attainments here are but fragmentary, imperfect, and isolated. But the perfect is on the way; then love, ensphered in the liberated soul, will attain the full measure of its sweetness and glory. The Christian is a child here; he will be a man there. Now he looks into a mirror and sees himself in obscure reflection; then he will have unobstructed, face-to-face vision, knowing even as he is known. (2) It will be a permanent life. The three abiding graces, surviving the shock and change of death are immortal, and forever they will increase and expand in the blessedness of glory. And love is the greatest of them all, for it is the sum total of all the virtues.

OPPORTUNITIES

"As we have opportunity". Gal. 6:10.

I. Opportunities Are Initiated.

A. The spirit of our public school system is one of initiating commercial opportunities.

1. The child is put through an epitome of life.
2. At the end of schooling comes the commencement of living.

B. The spirit of our church school system is one of initiating spiritual opportunities.

1. Nicodemus came seeking that which he did not have. Jn. 3:2.

2. A spiritual opportunity came to him—

a. By illustration. John 3:14.
b. By application. John 3:16.
c. By adaptation. John 3:18.

II. Opportunities Are Developed.

A. Our secular schools have a graduated system.

B. Our commercial world has a graduated system—sliding scale, and priority.

C. Our religious schools have a graduated system.

1. "When ye have lifted up the

Son of Man, then shall ye know that I am He."

2. "Ye shall also know that I do nothing of myself."

3. "I do that which my Father hath taught me." John 8:28.

III. Opportunities Are To Be Seized.

A. "And I, if I be lifted up from the earth, will draw all men unto me." Jno. 12:31.

1. Some Greeks, lovers of the beautiful, had come to see Jesus, and He addressed the assemblage on the subject of death.

a. "Father, glorify thy name." Jno. 12:28.

b. "An angel spoke." Jno. 19:29.

c. "Now is the judgment of this world." Jno. 12:31.

B. Pilate sought to release Jesus. Jno. 18:39; 19:24,25.

a. The rulers and rabble of Jerusalem cried "Crucify Him."

b. Did Nicodemus remember the evening when first he heard Christ say "the Son of Man must be lifted up"?

C. Joseph of Arimathaea seized the opportunity to give Jesus a decent burial. Jno. 19:38.

C. Nicodemus brought a mixture of myrrh and aloes about an hundred pounds weight". Jno. 19:39.

1. Catastrophes often embolden timid people.

2. Opportunities should embolden people.

Conclusion.

In the initiative stage we find that "the Son of Man must be lifted-up" and this is progressed to "When you have lifted up the Son of Man, then you shall know that I am He." Climatically emphasized "If I be lifted up from the earth, I will draw all manner of men, women and children unto me." The only requirement that is placed between the individual and the great magnet—GOD is belief. "Whosoever believeth on Him shall not be condemned; but, he that believeth not is condemned already."

—J. H. Gunn.

Long Beach, Miss.

LINCOLN COUNTY BAPTIST ASSOCIATION October 19-21, 1928

Caseyville, Miss., 15 miles west Brookhaven, with Philadelphia Baptist Church.

PROGRAM

Friday Morning
10:00 Devotional.
10:15 Organization.
11:00 Associational Sermon, Rev. W. R. Haynie.
12:00 Dinner.

Friday Afternoon
1:30 Devotional.
1:45 Missions—Home, State and Foreign.
3:45 Business and Adjourn.

Saturday Morning
10:00 Devotional.
10:15 Education—Mississippi College, Clarke College, Woman's College, Blue Mountain College, Baptist Bible Institute, Southwestern Seminary, Southern Seminary.

Saturday Afternoon
1:00 Devotional.
1:15 Social Service—Hospitals, Orphanage, Temperance.

3:00 Report of Committees and Business.
Adjourn at will.
Sunday Morning
10:00 Devotional.
10:15 Report on Sunday Schools.
11:30 Sermon.
12:30 Dinner.

Sunday Afternoon
2:00 Devotional.
2:15 B. Y. P. U. Report.
3:15 W. M. U. Report.
4:15 Report of Finance and Other Committees.
Adjourn.

—Hosea B. Price,
Chairman Committee.

THANKS

We thank the Lord, who heals us, for Brother J. D. Thompson's recovery from a typical case of typhoid fever. It is further seen to be miraculous in that he was in bed only three weeks. He himself says in the very last paragraph of your paper, Oct. 4, 1928, "This fine spirit on the part of the people and the manifest blessings of our Lord brought me through a hard siege". The spirit of the people helped this way. I was in the W. M. U. rally at Baldwin, and the women from Booneville insisted on prayers being offered right there for him. In the Prentiss County Association a day or two afterward, the delegates from Booneville begged the Association to offer then and there prayers for Bro. Thompson's recovery. The Lord heard His people praying, and raised him up.

—G. M. Savage.

THE POLITICAL SITUATION AS IT IS

On one side the politicians, ex-saloon keepers, brewers, boozeocrats and those who want the Pope of Rome to be the head of state.

On the other, those who have talked, paid and prayed for the downfall of John Barlecorn, the preachers and all of God's host of good women and laymen Christians.

I do not know of a real zealous Christian who is informed on the real issues of the day that will vote for Al. Smith, Raskob & Co. Oh, yes I know of some Baptist Church members of the church, also some Methodists and Presbyterians who will support him, but none of them have ever been of any spiritual help and but few of financial help.

May the Lord have mercy on such church members to the extent that they may repent of their sins and become converted before it is too late.

—C. R. Williams.

Church and Sunday School Furniture

Send For Special Catalogue

The Southern Desk Co.

Hickory, N. C.

B. Y. P. U. Department

"We Study That We May Serve"

AUBER J. WILDS, General Secretary
Oxford, Mississippi

Thanks for the Cooperation

We thank every B. Y. P. U. that has responded to our request to send in the report for last quarter and to set the A-1 Standard as their goal for next quarter. The reports have been coming in fine, not all A-1, but we are glad to get them even though they are not A-1, so if yours hasn't been sent let it come on, we are waiting for it. Thanks.

Grenada Unions on the Air

The Grenada B. Y. P. U.'s are on the air broadcasting a mighty fine program for the past year. They are closing a year under the leadership of Mrs. Jennings as director and it has been a year of progress. A splendid program of extension work has been carried on, the latest being the organization of a Senior union at Bethel Hill Church. They plan soon to organize at Leflore. The unions at Holcomb helped in the work at Bethel Hill, and Miss Hill, leader of the Holcomb Intermediate union is going to coach the Bethel Hill union for a Sunday or two to show them just how best to carry out their programs. On the 21st of October the Grenada County Associational B. Y. P. U. is to be organized, the Grenada unions taking the initiative in this work also.

Bethel Hill, Grenada County, Organizes

Bethel Hill, Grenada County, has organized a Senior B. Y. P. U. Members from the Senior union at Grenada and the leader and president of the Intermediate union at Holcomb together are responsible for this new union. We are glad to welcome this new Senior union into our growing circle and hope to be able to count them soon as one of our best. The following officers were elected: Director, Miss Florie Beck; Pres., Cecil Gainer; B. R. L., Madeline Ryne; Vice-Pres., Kathrine Cunningham; Sec., Clyde Cunningham; Treas., William O'Leary; Group Captains, Luther Cunningham and Hazel Gainer. Two sponsors were elected, Mrs. J. L. Harris and Mrs. J. L. Gainer.

Senior Bible Reader's Certificate Awarded

We are glad to report that the Certificate for two years' Daily Bible Readings has been awarded to Mrs. Ernest Williams of Ocean Springs. She sets the example for every other B. Y. P. U. member in Mississippi. What she has done you can do, it's all in the will of the individual. Do you want to? That's the thing. We commend Mrs. Williams on her faithfulness to this part of the B. Y. P. U. work.

New Tracts

We have new tracts for the General B. Y. P. U. Secretary and As-

sociate Director. These are the first we have had for these two officers and you will find them excellent. They cover the work of these officers in a detailed way and if you want some of them drop us a card.

George County Carries On

In the last meeting of the George County Associational B. Y. P. U. the following officers were elected: Miss Annie Averett, Pres.; Mr. J. L. Jagger, Vice-Pres.; Mrs. R. A. Butcher, Leader; Lillian Dorsett, Pianist; Roy Eubanks, Chorister; Sallie Averett and Thurman Eubanks, District Vice-Presidents; Rev. G. H. Suttle, B. Y. P. U. Pastor. They are working toward the A-1 Standard and we believe will be reporting right soon that they have reached it. Miss Averett, the president, knows and loves the work, and although teaching in Jackson County she keeps in touch with the work assigned to her in her own county and makes it go in a big way. She was one of our summer workers and rendered a splendid service; this was the third or fourth summer she has been on our force. It was a privilege and pleasure of the Associational B. Y. P. U. to have Mr. Talbert of Jackson with them for their meeting and he reports a good time. He plans to attend their next meeting, which will be the first Sunday in December.

Here's a New One

We are happy to report a newly organized B. Y. P. U. at Nora Smith Memorial Church, Sunflower County. Mrs. C. O. Dennington reports the organization and asks for tracts for the officers and a copy of the Standard of Excellence, which means that they want to start off just right. Every union should have A-1 as their goal the very first quarter. Congratulations, young people of Nora Smith Memorial, we expect to hear some good things about your work right along.

Thanksgiving Day

Thanksgiving Day is the day we have set for our State B. Y. P. U. Directors' Conference. Have you made plans as a church to send your Director? That's the way to get him there, and he is entitled to that much recognition by the church. He will render a better service after attending the conference, and service is what we are looking for.

November 29th

Yes, November 29th is the day, Mr. Director, that we are to have that State B. Y. P. U. Directors' Conference. Planning to attend? It is to be held at Jackson, and since the 29th is a holiday and Thanksgiving, we thought that that would be a splendid time to have this meeting; no excuses about having to

teach or go to business that day, so come along and help us make it a worthwhile meeting. The meeting needs you.

SCOTT COUNTY B. Y. P. U.

To all the churches within the Scott County B. Y. P. U. Association: The next quarterly meeting of the B. Y. P. U. Association of Scott County will convene with Morton Baptist Church on Sunday, Oct. 28, beginning promptly at 2:30 P. M. A hearty invitation is extended to all and all B. Y. P. U. officers and leaders are especially urged to come and bring as many of your members as you can. The following

program will be rendered:

Key-note, (Because We Love Him.)
2:30 P.M. Song Service.
2:45 P.M. Devotional, by Mr. Marse Tullos.
3:00 P.M. Reports from Unions, by all leaders present.
3:15 P.M. The Associational Goal for the Year, and Our Part In It, by Rev. C. J. Olander.
3:30 P.M. Better Methods, — Because We Love Him.

- (1) How to Become a Better President, by Mr. Arno Mills.
 - (2) How to Put On a Good Program, by Mr. Clyde Hitt.
 - (3) Keeping Good Records, by Miss Sarah McGough.
 - (4) The Junior and Intermediate Work, by Miss Briggs.
- 4:10 P.M. The B. Y. P. U. Department of the Church, by Mrs. Cook, W. D.
4:30 P.M. A Good Story Told, Her Choice, by Miss Bradys Meadows.

We hope to have all churches well represented, whether you have a B. Y. P. U. or not.

—Alfred L. Davis, President.

REPORT ON TEMPERANCE BY YALOBUSHA BAPTIST ASSOCIATION

Wine is a mocker, strong drink is raging, and whosoever is deceived thereby is not wise. These words are as true today as they were when uttered years ago.

For years we have fought to rid our people of the curse of strong drink, gaining ground little by little, till a few years ago it became a part of our national constitution to forbid the manufacture and sale of intoxicants.

Today we are confronted with a desire on the part of a few politicians backed up by the most corrupt

machine in America, Tammany Hall, and also by Romanism. Shall we sit idly by and watch the inroads of the enemy? Are we to be scared off by the cry "the church should not go into politics"?

Is there any other alternative than to defend ourselves when the politicians are attacking everything that is sacred to our beliefs? The issue has been forced upon us. We must choose between our love for Christianity and the Democratic party. What shall the choice be? We, the Yalobusha County Baptist Association, hereby go on record as endorsing and praising The Baptist Record for its noble stand on the issues of the day.

We as an association wish to emphasize the importance and responsibility of the use of the ballot, and call upon our constituency to investigate thoroughly the situation and then after prayer to vote their convictions at the November election.

(Signed) T. T. Gooch, Clerk.

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M. P. L. Berry, President, Clinton, Miss.

COLLEGE COLUMN

M. S. C. W.

The B. Y. P. U. Council of Mississippi Woman's College met Friday night, Sept. 28th, for the first business meeting of the year. The following officers had been installed:

Sara Heustess, Hartsville, S. C., Director.

Chandlee Ainsworth, Bay Springs, Miss., Assistant Director.

Helen Bond, Collins, Miss., Secretary.

Gordy Hughes, Lake, Miss., Chorister.

Vera Mixon, Amite, La., Pianist.

Church Relationship Day at Mississippi Woman's College

The B. S. U. sponsored a program in preparation for Church Relationship Day, which was Sept. 30th. On Saturday morning, Sept. 29th, in Chapel, Miss Johnnie Lou Williamson, President of the Baptist Student Union, introduced speakers whose subjects were as follows:

Why I Shall Bring My Church Letter to College—Ruth Loftin, Freshman, Lucedale, Miss.

What the College Church Has Meant to Me—Minnie Branton, Junior, Columbia, Miss.

What the College Girls Mean to the Church—Rev. W. S. Allen, Pastor, Immanuel Baptist Church, Hattiesburg, Miss.

Dr. J. L. Johnson, President of Mississippi Woman's College, in commenting on the above speeches, stressed the importance of bringing Church letters to College in order to be of more service to the Home Church, during the summer.

The nine B. Y. P. U.'s of Mississippi Woman's College met Sunday night, Sept. 30, for a special Chinese Program conducted by a returned Missionary from China, Mrs. Tully McCrea, who, dressed in costume, gave a vivid account of a trip to China. Mrs. McCrea also told many amusing incidents during their stay in that country. She closed her talk with an appeal to the students to pray especially for the missionary work, for the converted people and for the missionary workers in China.

Rev. Tully McCrea, returned missionary from China, spoke to the Life Service Band of Mississippi Woman's College on Friday, Sept. 28. Rev. McCrea related the story of his personal salvation and the influence of his story when told to a little Chinese girl who later became a Christian and is now working with the Baptist Missionaries in China.

The students of Mississippi Woman's College feel it a great privilege to have Rev. and Mrs. McCrea living just across the street from the college and are always glad to have them visit the different religious organizations on the campus.

In the absence of sororities on the campus, the General B. Y. P. U. of Mississippi Woman's College is putting on "Rush Week" to encourage enlistment of the new girls into the

different B. Y. P. U.'s.

Rush Week begins Monday, Oct. 1, and all girls will be asked to join some B. Y. P. U.

Friday will be Pledge Day and an informal tea will be given in honor of the new pledges of the various B. Y. P. U.'s.

Last week a circular letter was sent out by the church to every Baptist girl at M. S. C. W. relative to the church building program. Each college girl has been asked to give \$5.00 toward the new annex which the First Baptist Church is building. If five hundred girls give this amount, there will be a total of \$2,500.00—making only one-tenth of the amount which will be spent for their class-room and equipment.

A picture of the college girls' class was taken Sunday, Sept. 30. If the proofs are good, we might send a copy to the Record, so all the Baptists can see what a splendid class we have at M. S. C. W.

There are now five B. Y. P. U.'s made up of M. S. C. W. students at the First Baptist Church. The membership of 66 in these unions is growing gradually.

Work has been begun by Cecil Hamilton, Vice-President of the B. S. U. Council, to provide Sponsor Mothers for every Freshman. The Baptist ladies of Columbus have been very unselfish in their desire to make life more interesting and cheerful for the new students. To those who have so offered their services, we thank you.

One of the most outstanding events of the year for the Baptist girls was the visit of Miss Ethel (Dick) McConnell, who is now serving in the capacity of South-wide traveling student secretary for the Student Activities Department of the Southern Baptist Convention. Miss McConnell only recently assumed these duties. She chose M. S. C. W. as her first "stopping place." While here she led noon-day prayer meeting Sunday and Monday and taught the college girls' Sunday School class. We're all for Miss McConnell.

Miss Irene Ward, our student secretary, has brought an added honor to the campus. She has been chosen to preside over the conference of college Young People's class workers, at the South-wide Sunday School Conference to be held at Tulsa, Oklahoma, January 15-18.

An educational feature of the weekly B. S. U. Council meeting is the fifteen minutes devoted to Bible study. In this way a general insight will be given during the year to the form of the Bible and to facts which everyone should know in regard to it.

—Marie Smith, Reporter.

NOTES FROM BAPTIST BIBLE INSTITUTE

The first Missionary Day of the session as Friday, Sept. 28. Before the meeting of the general assembly,

the various state groups met for devotional exercise and election of officers for the coming year.

The devotional for the Mississippi group was conducted by Miss Bessie Welch, the president of last year. The following were elected officers for the coming year: Henry C. Price of Wesson, President; Eugie O. Berry of Braxton, Vice-President; Miss Grace Guest of Eupora, Secretary; Miss Oneita Murray of Pica-yune, Pianist; Burgess Boyd of Brookhaven, Chorister; Richard H. Campbell of Wiggins, Reporter. We are here for a year of work and trust it will mean much for the cause of our Lord.

The address of the day was delivered by Dr. George Leavell, and he spoke on the condition and needs of China. His lecture was first-hand information and had a stirring appeal.

Some of the Mississippi preachers have churches in Mississippi and will go to them regularly through the winter.

—Dick Campbell, Reporter.

BLUE MOUNTAIN COLLEGE NOTES
B. S. U.

The Baptist Student Union met September the 29th, and enjoyed a number of splendid talks concerning the various phases of B. S. U. work. This program was instructive as well as interesting and it was influential in stimulating greater interest in each unit organization. These meetings, although few in number, are always beneficial.

B. Y. P. U.

It is rapidly being demonstrated that six spirited B. Y. P. U.'s can liven a campus considerably, especially when this enthusiasm is directed toward making each union a power-house for the Master. At this second meeting of the unions, the attendance was splendid and the incoming of the new members gave fresh zest to each B. Y. P. U.

At the closing Assembly, one of the unions presented a striking program in the form of a dramatization of the life of Carey, the Cobbler Missionary. Both the spirit and action of the playlet impressed the audience and the beautiful lesson went home to each heart.

Y. W. A.

The third day of October marked the beginning of a great year for the Young Women's Auxiliary. The first meeting was taken up principally with organization of the various circles which make up the General Y. W. A.

Great things are expected from this organization, and under the administration of the capable Y. W. A. Director, there is every promise of a bright year for the Young Women's Auxiliary.

—Louise King.

A. & M. COLLEGE NOTES

This finds us in our fourth week of school, with all hard at work—not only in our school work here on the campus, but in S. S. and Church, as well as several other religious

IN MEMORIAM

Obituary

On Sept. 22, 1928, at 2 P. M., when all the earth was wrapped in silent slumber, the death angel came and very gently bore away the spirit of Mrs. Jane Fancher, better known to all as "Grandma Fancher".

She was a consecrated Christian, was converted in a prayer meeting in her own home several years ago, and united with the Baptist Church. Although for several years she has been so she could not hear much the preacher said, she liked to go to church, because she said she knew God was there with His people, and could go home and tell if the services were good or not from the expression on the faces of the audience. She lacked only a few days of being 86 years old.

She leaves six children, a host of grandchildren and great-grandchildren. Although scattered as they were, all were present when her soul was wafted away on snowy wings to her immortal home. The body was carried to Salem Cemetery, where it was laid away beneath a bed of flowers, there to await the resurrection morn. So we will not say farewell, but look forward to the happy welcome on the other side.

One who loved her,

—Mrs. J. N. Morris.

organizations here on the campus. Our attendance in S. S. thus far has reached the three hundred and fifty mark.

At the first meeting of the Freshman Council, there were ninety present, the largest council in its history. Meetings will be held regularly on Wednesday evenings after prayer meeting.

The initiation banquet of the Sophomore Y. Men's Club had fifty present. A. H. Simmons is president of the club. Regular meetings will be held on Monday evenings.

The Junior Forum, a new organization, which grew out of last year's Sophomore Y. Men's Club, meets on Monday evenings also. George Nutt is president of the organization. The Freshman Council, Sophomore Y. Men's Club and Junior Forum are not composed of select groups. Any Freshman, Sophomore or Junior may join them.

The B. S. U. has been working faithfully to put over the Baptist Student Magazine quota for this school. We cannot canvass the dormitory this year. This leaves us a bit handicapped in seeing all the students personally. We at first put up a booth at the church and worked one Sunday morning at S. S. and church and got fifty subscribers, then this past week-end we had a Sunday School social and had the same booth at the social. This time we had as our salesmen Miss Irene Ward and seven B. S. U. members of M. S. C. W. About fifteen or twenty minutes were devoted to getting acquainted, and it was through this scheme that the M. S. C. W. girls got about thirty subscribers for us.

We, the whole student body of A. & M., enjoy having M. S. C. W. girls over at any time, and just wish that God had not planted M. S. C. W. and A. & M. so far apart. But we were especially glad to have Miss Ward and the M. S. C. W. Council members over for the social, and to help us so wonderfully in the Baptist Student campaign.

We are all looking forward and planning for a big time at the State-wide Baptist Student Conference which will be held at Oxford October 26-28. We are making preparations to carry a large number from here, and just wish we could have it here again this year.

—A. S. Johnston, Reporter.

DECATUR

We are happy in the Lord's work here on our new field, which affords many opportunities and much joy. The new parsonage has just been completed with modern conveniences, and it is so very convenient to our new church building and to the new public school building that is nearing completion.

Dr. R. A. Venable, of Meridian, Miss., was the much loved pastor and leader during the new church building campaign; he also taught these good people the need of a parsonage and a man on the field.

The church and new pastor wish to express their appreciation for the efficient leadership of Dr. R. A. Venable during his long pastorate here. May the Lord bless him in his affliction is our prayer.

The whole town and community gave us a very hearty welcome to their thriving churches, schools and beautiful capital city of Newton County. Our dining table was covered all over with gifts of fruit, groceries and gifts of all kinds that are needed in the home. Bro. Oliver, the pastor of the good Methodist people here, was the leader in the pounding.

A program was given out in the front of the Baptist parsonage which was featured by a short address from the mayor and other officers of the town, together with the pastor of the Methodist Church and the leaders of the various organizations of both churches, expressing a most hearty welcome to us in their midst. The superintendents of both the A. H. S. and the public school greeted us with words of hearty welcome.

On Sunday morning the church voted to have half time service from now on, including the second and fourth Sundays of each month.

The Sunday School is on a boom, and so is our B. Y. P. U. We are arranging for a study course in the B. Y. P. U. shortly. We have begun a mid-week prayer meeting, and also the study of Christian Stewardship by E. K. Cox. Decatur is a town of progress, for the people have a mind to work. Fraternally.

—J. E. McCraw, Pastor.

CRENSHAW

The annual meeting of the Panola County Woman's Missionary Union met at Peach Creek Church Wednesday (Sept. 26) with nine societies present.

The meeting was called to order

by the President, Mrs. W. W. Tharpe, of Batesville. Mrs. R. L. Bailey, of Como, led the devotional. Rev. W. E. Lee, of Como, preached, and Rev. W. W. Grafton, pastor of the Crenshaw Baptist Church, conducted the song service.

The devotional for the afternoon was led by Mrs. Oliver Keating, of Sardis. A talk on the "Value of Missions" was given by Mrs. A. L. Fitzgerald, of Crenshaw, after which Mrs. J. N. Morris, of Longtown, spoke on "Stewardship".

The following officers were elected: Pres., Mrs. W. W. Tharpe; Sec., Mrs. R. L. Bailey; Mission Study Leader, Mrs. T. B. Trotter; Stewardship Leader, Mrs. J. N. Morris; Personal Service Leader, Mrs. A. L. Fitzgerald.

The following were selected for the Program Committee: Mrs. Anderson, Mrs. McMahon, Mrs. Oliver Keating, Mrs. Chester Bailey, Mrs. Allie Morris.

Crenshaw gets the 1929 meeting. Sent in by

—Mrs. A. A. Crawford,
Crenshaw, Miss.

SILVER SPRINGS

Rev. F. W. Gunn, R. 1, Osyka, Miss., has resigned as pastor of Silver Springs Baptist Church, to take effect January first. He came to this field on January 1, 1922, and has served the church faithfully and efficiently for seven years. When he came the church went from one-fourth to one-half time, and this year he has preached every Sunday.

Brother Gunn has given part of his time to nearby churches during the seven years. He has served a total membership of 1,256 and has baptized 314.

Brother Gunn in his personal living and in his faithful service, has proved himself a good pastor, living a personal life well worthy of imitation and our church has prospered under his leadership. He is a good preacher, a good pastor and a real community leader.

Brother Gunn's excellent family have given themselves graciously and sacrificially to promote and enrich our church and community.

We regret exceedingly to lose Bro. Gunn from this field and congratulate in advance any church or churches that may secure him as pastor.

—G. H. Alford,
Chairman Board of Deacons.

HEPSIBAH

Just closed 8 days meeting with the above named church. Had Brethren Kyzar, Smith and Cooper as helpers. Bro. Kyzar being called away on Thursday, on account of the death of one of his dear little children, which to him, and us, was a very great shock. Bro. Smith came to us Friday, taking up the work where Bro. Kyzar left off and continued to preach the same Gospel.

The Lord's blessings were upon us in power. Visible results—13 for baptism, 5 by letter. The church was greatly strengthened and revived.

The State Board, to my mind, is doing a great work in and through

these men of God. I desire to say that the type of work that these brethren do will stand the test, and gives lasting good to any church or community, because they seek to honor God, build up the cause and help the pastor. We are all better and on higher ground, and very much encouraged. To God we give the glory.

God's blessings on you also, Brother Editor.

—J. O. Buckley, Pastor.

EUDORA

Eupora Baptist Church had a splendid fifth Sunday meeting yesterday. Four hundred were present. This is the first county meeting held in our new brick veneer church building, and everyone enjoyed the day and splendid dinner. Bro. N. A. Spencer preached a strong sermon in the morning and Dr. Rafferty brought a great message that afternoon. These were the outstanding things of the meeting. However, many more made forceful talks and our pastor, Bro. W. W. Grafton sang a splendid solo, and our Intermediate B. Y. P. U. rendered a short program.

—Chas. P. Dockery.

WAYNESBORO MEETING

It was my good fortune to be with the Waynesboro Church in a meeting lasting one week. It closed Sept. 23rd. There were seventeen additions, twelve by baptism and five by letter. The song service was led by Mr. J. V. Wilson, who was very acceptable indeed to the people. The pastor, Reverend R. G. Joiner, is deeply consecrated and is doing his best for the Cause. He is contemplating a new church building to be begun within the near future. From outward evidences the meeting was a great blessing to the church at large. It was said to be the best for many years. The church kindly extended an invitation to be with them in April, 1929.

—J. J. Mayfield.

FIFTH AVE. CHURCH, HATTIESBURG

On Wednesday night, September 12th, 1928, the following brethren met at Fifth Avenue Baptist Church, Hattiesburg, with a view to setting apart to the full work of the ministry Brother E. M. Bilbo:

Revs. W. S. Allen, T. F. McCrea, A. L. O'Bryant, Immanuel Church.

Rev. Lon Williams, Pearce's Creek Church.

Rev. Thompson, Main Street Church.

Revs. W. T. Lowrey, G. M. May, D. A. Youngblood, Fifth Avenue Church.

The call of the Fifth Avenue Church for this group of ministers was in response to a request of the Pearce's Creek Church which had called Brother Bilbo as its pastor. A presbytery was organized with D. A. Youngblood as secretary, and Dr. W. T. Lowrey to lead in the examination.

The presbytery was entirely satisfied with the examination, and recommended to the church that they

authorize the ordination. This the church did by unanimous vote, and the presbytery proceeded. The ordination sermon was preached by Rev. A. L. O'Bryant from First Timothy Three. Following the ordination prayer which was led by Rev. G. M. May, hands were laid on. Then the charge was delivered by Rev. Thompson, after which brief talks were made by several of the brethren.

Rev. Bilbo is one of the cleanest and finest Christians in this city, and his influence and witness have been felt greatly here and elsewhere ever since his conversion five or six years ago. May the Lord of the harvest use this good man much in the years to come. All is to be for His glory.

—D. A. Youngblood.

I am resigning all my churches and after January 1st, 1928, I will be open for revival meetings at any and all times and any where that God and the people can use me. Yours in the Master's service.—A. J. Linton.

ORDINATION OF DEACONS

Kosciusko First Baptist Church has added eight new deacons to the previous staff of thirteen, giving us twenty-one, a number large enough for counsel, as well as for distribution of their duties. These were elected by the church, after due announcement, deliberation, and earnest prayer. Names of new deacons are as follows: J. T. Crawley, Jr., C. J. Williams, L. D. Jordan, Percy Atwood, L. S. Sanders, Geo. J. Thornton, J. D. Shanks, and Dr. S. Bailey. All are splendid, representative young business and professional men. On Wednesday evening, Sept. 19th, the church met in special service, for the ordination. In this we were honored with the assistance of some of our neighboring pastors and deacons. In a very interesting and forceful way, Rev. H. C. Clark, of McAdams, discussed "The Qualifications of Deacons", and Rev. N. H. Roberts, of Sallis, spoke impressively on "Mutual Relations of Deacons and Church". Rev. J. W. White led in the ordination prayer. Louis Gowen and C. J. Thompson, deacons of McAdams, joined in the "Laying on of hands". The service closed with singing "Blest Be the Tie That Binds", and benediction by the pastor.

—A. T. Cinnamond.

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(Continued from page 9)
meeting authorized the purchase of a new stove or range although there was no money on hand with which to pay for the same.

There is no refrigeration system in the Home, and as a result, fresh meat and other perishable food cannot be preserved or taken care of for any length of time and therefore the same is having to be bought at retail and at about twice the price at which it could be bought at wholesale. A grown steer, cow or hog bought on foot and slaughtered at the Home and kept in cold storage would not cost more than half what it does when bought in small amounts. About \$2,000.00 will provide this convenience, money saver and health preserver.

None of the children will be placed in free school, except those as high as the eighth grade, until after the meeting of the next State Convention, for the reason that the authorities of the City of Jackson have so ruled and there is no money on hand or in sight with which the Board of Trustees can provide school facilities.

As to whether the city authorities of the City of Jackson are right in their position on this matter is not the purpose of this article to discuss. There are, as I see it, two sides to the proposition, but the object and purpose of this communication is to bring before the Baptist people of Mississippi the true situation and condition of finances and needs of the Home with the hope that every Baptist preacher in Mississippi will get his mind off the budget long enough to either himself, or procure someone else, at each church to go out after funds for the Orphans' Home as special gifts over and above the budget. If we get this, it has got to be done aside from the budget.

There are thousands of people in the State of Mississippi who are Baptists—either as members of the church or in their sympathy and feeling, who give very little to the support and maintenance of the church, but who, if approached by someone interested, will contribute liberally by way of special gift to the Orphans' Home. I know this from actual experience.

In the campaign drive in May and June, the Lee County Association, although there was not a child in the Home from and so far as I know has not been for many years from Lee County, sent in about \$2,200.00, or one-fifteenth part of all that was contributed to the fund. Notwithstanding this, we expect to do our part on this appeal.

The free orphans' car will be run at Thanksgiving on all of the railroads as usual, and donations of all kinds of wearing apparel and food stuffs, of course, will be needed and will help in a very material way to reduce the expenses of maintaining the Home, but these things alone will not pay the debts that we already owe and must continue to owe and provide school facilities, etc., for the children.

The time has come when we must put some money into this Home for repairs and support or take the chil-

dren out. What are you Baptists of Mississippi going to do about it?

Would like to hear from any pastor or layman on this subject who is interested. You may address Mr. Massey, Superintendent of Home, or me. Yours very truly,

—C. P. Long.

BEDFELLOWS (By An Old Minister)

There is an old saying that: "Politics make strange bedfellows". This saying is certainly true in the present political campaign. If Al. Smith is elected President of the United States, it will be by the combined votes and influence of the wets; the Catholics; the office seekers; the Negroes (many in the North and some in the South); the weak-kneed dries; many subsidized newspapers; the spell-binders who are haranguing the people all over the country, (as some think, at so much per harangue); the hecklers, and some who throw stale eggs at good, conscientious speakers who are trying to warn the people of the dangers ahead; the efforts on the part of brassy politicians to intimidate the timid; and to prevent, in devious ways, the exercise of the God-given and constitutional right of free speech; the pie hunters; those who rattle the "bugga-boo" of Negro domination, before the uninformed. My, my, what a bed full of strange bedfellows!

When conscientious, cultured, consecrated Southern men and women dare to say that they cannot vote for Al. Smith, they are stigmatized and classed as bolters and Republicans; while the leader of the Democratic party, one Raskob of New York, is a Republican, a Catholic, a wringing wet, a Tammanyite, and one who is said to have made his millions by shady methods. It is said that he and about a half dozen other millionaire Republicans, who are leaders in the "Association Against the 18th Amendment", realizing that the Republican party would not nominate a wet candidate for President, nor aid in the effort to overthrow the amendment, left the Republican party and joined the Democrats; so that they might, as Raskob expressed it, help the country "get rid of the damnable affliction of prohibition". Al. Smith, the Democratic nominee, is cooperating with them to the full extent of his ability and influence. Their purpose is to "pull the wool over the eyes" of the Democrats, and make of them a wet party, to be used as blinded, willing tools, in carrying out their nefarious purpose. Strange, strange bedfellows! How the red-blooded, White, all-American, dry, Protestant people of our beloved Southland can afford to bunk with that crowd, is beyond the comprehension of this writer.

PASTOR G. C. SANDUSKY OF THE FIRST BAPTIST CHURCH, HOLLY SPRINGS, MISS., TENDERS RESIGNATION

Pastor G. C. Sandusky tendered his resignation as pastor of the First Baptist Church last Sunday night, to take effect November the fifteenth.

The church voted to ask him to reconsider, but Brother Sandusky feels led of the Lord to take this step and his decision is final.

During the four years of his leadership the church has made healthy progress in every line of work. The membership has practically doubled; mission offerings have more than doubled; the Sunday School has shown marvelous growth and has been standardized and departmentized; the young people have been enlisted and trained in our B. Y. P. U.'s in Christian service as never before in the history of the church.

Brother Sandusky has always shown a perfect spirit of cooperation with the denominational program. Through his efforts the officers and teachers of the Sunday School, forty-four in number, are at present enjoying an intensive training course, conducted by three of our state workers; and in his annual Bible institutes he has brought before our people some of the leading lights of our denomination.

To any church open for a pastor we the undersigned Board of Deacons heartily recommend Brother Sandusky as an earnest, godly, consecrated man whose leadership is progressive, constructive and instructive.

Board of Deacons,
First Baptist Church,
Holly Springs, Mississippi.
Ira B. Seale, Chairman,
C. W. Bonds,
R. L. Tucker,
S. C. Lowery,
W. C. Sandusky,
T. F. McGehee.

REVIVALS

Since I closed my own meetings, I have held four other meetings, one in Pioneer, La. There is no church there. I have preached the last

three years there in a grove.

I was called back to a funeral after my third day. Did not go back. Hundreds of our Mississippi folks were coming, and we were having a great meeting. My son, R. Y. Moulder, was leading the singing.

My next meeting was at Old Palestine, near Hopewell. The first Sunday they were without a pastor. The Lord gave us a great meeting. We had old folks day. Some of the old folks said this was the greatest revival in many years. I got them together, and think they will soon have a pastor.


The next week I was with Bro. A. R. Loftin at Shady Grove in George County. This made the eleventh meeting I have held at this church in twenty years. We had a great meeting. Bro. Loftin has moved to Clinton, leaving his work there. Some churches he could reach from Clinton will make no mistake to get him. He is a good preacher and pastor.

My next meeting was at South Tupelo. Was there ten days. I was there last March five days with Bro. W. T. Darling. He had resigned the church just before our meeting, so they had no pastor. On Sunday night they called Bro. J. R. Gullett. He had been their pastor before. The church was cold, divided and many talked of dissolving and joining the First Church. Hardly anybody was going to church. I lost two days going to Laurel to my niece's burial, Mrs. Pearl Ates, but I put in eight days' work going into over one hundred homes, got crowds to coming and we had a great revival and had 14 additions to the church. The singing was led by Bro. Allen Armstrong.

The Lord be praised for all the blessings in the meetings.

—D. W. Moulder.

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